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The CHRISTIAN CENTURY

A Journal of Religion

THE COMPETITIVE SYSTEM AND THE MIND OF JESUS

By Roger W. Babson

Edward L. Powell

By Joseph Fort Newton

Fifteen Cts. a Copy

May 26, 1921

Four Dollars a Year

THE PRINCESS SALOME

By BURRIS JENKINS

TO be able to reach into the dim past and touching it with the power of the written word, recreate it into living reality, is a gift that is bestowed only upon the chosen few. Dr. Jenkins in his new novel, "Princess Salome: A Tale of the Days of Camel-Bells," proves himself worthy of that distinction. Dead cities, resurrected, live again in all the mad, barbaric splendor of the past. Like a purple veil of witchery the languorous atmosphere of the East descends. The years between have rushed away behind, the present fading into unreality and unreality becoming real. One does not read, but rather lives and moves amid the scenes of long ago. This book by Dr. Jenkins, Kansas City's most popular minister and editor of The Kansas City Post, is a worthy successor to "Ben Hur" and "Quo Vadis."

The Chicago Daily News says of the book:

"DO you remember your first reading of 'Ben Hur,' and the second, maybe the third? Each time the lapse of a few centuries became an illusion and for a few hours the world under Tiberius was more real to you than the present. Here is a book, 'Princess Salome,' that takes us back with equal realism and ease to similar scenes. The foot race at Antioch may not be as madly thrilling as the thunder of Ben-Hur's chariot wheels, but it is equally vivid and no athlete can read it without a tightening of the muscles as for the start. And how could a tale of the days of the Caesars be complete without an amphitheater, dissolute patricians, and the tramping of legionaries in the background? And the people? They are most splen-

didly alive. Three pilgrims come to Antioch, the parting of the ways; Gomar, barbarian gladiator, hired out to Pilate; Stephanas, Greek-trained Jewish athlete, and a zealous young Pharisee named Shaoul, whose quest for the king had brought them to Antioch and would drive him on alone, for in Antioch was the Princess Salome and a race to be run for the winning of the great prize.

"In the character of Salome the author has trespassed most daringly on our credulity and been amazingly successful. In the few times that we see her she is by turns the most lovable, implacable and utterly tragic figure that ever toyed with the strings of fate, but when all is done the catch in one's throat makes one feel that she is real.

As the story goes on there are others: old, familiar names revived to fresh intimacy and life, for with scrupulous accuracy and reverent art the author has interwoven the Christ story time and the product of the loom is threaded with crimson thread of the great sacrifice. Even the tragedy of a dancing girl in the court of Herod is lightened by Salome's act of worship when Christ came before Herod. The broken life of Stephanas closes in a victory that will some day bring Shaoul to his king, and Shaoul, when he has said a last farewell to Mary, for the call of a great work is on him, faces the western sun while Gomar follows, driving the pack donkey, serving a 'man who is a man.' It is beautifully done."

OTHER COMMENTS

New York Tribune:

Make room beside "Ben Hur" for a worthy companion. "Princess Salome" is sure to receive a wide reading, for it presents the whole current of the great Christ-story in a simple, graphic and engrossingly interesting narrative.

Philadelphia North American:

Embracing occurrences and characters of "deathless interest," "Princess Salome" makes strong appeal.

New York World:

Mr. Jenkins' story is full of motion, of color and of reminders of the scriptural narratives.

The Boston Herald:

It is a dramatic and realistic story, shot through with threads of barbaric splendor and colored by the glory of the faith that led the followers of the Master to martyrdom.

Price of the book \$2.00, plus 12 cents postage.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Is Christianity Too Difficult?

MANY people are beginning to think so. There is something like dread in certain minds lest the application of the principles of Jesus to modern life should mean the destruction of our civilization. The result is that the Master is regarded as a dreamer of impossible dreams. But first we must know what Jesus taught, and that is what Rev. Richard Roberts, of the Church of the Pilgrims, Brooklyn, sets out to expound in a lucid and forthright little book, "The Untried Door." The world has run up against a blank wall, or into a blind alley, while all the time an untried door is nearby, offering a way out. The purpose of the book is to inquire what Jesus actually taught—whether he had a coherent and self-consistent philosophy of life—and whether his teaching can be applied to our problems. It is admitted that Christianity is difficult, but not more difficult than the present policy of the world, and surely not more dangerous to the hard-won inheritance of the past. It is in fact an untried civilization, and since no one can say that our present civilization is a success, it is time to consider whether or not Jesus was, after all, right; and if so, whether we can translate his truth into life? It serves no purpose to call him Lord, Lord, if we do not or cannot do the things he commanded. The book is a token of the times, an example of the eager, earnest, clear-sighted thinking of an increasing company of gallant young preachers of all communions, who are beginning to see what Jesus actually meant, and who propose to preach "the gospel of the kingdom." Gently, firmly, and with relentless emphasis they mean to point out the truth as it is in Jesus, and follow in his way at any cost. Yes, Christianity is difficult; it is for that reason a challenge to the insight, heroism, and enter-

prise of youth—and it were better to attempt the impossible than to rot in the comatose contentment of a mere preservatism.

Infidelity in the Colleges

SOME educational leaders are anxious to stress the amount of infidelity to be found in non-denominational educational institutions in order to make a place for the tight little denominational college. A tract issued by the Christian Education Commission of the Methodist Episcopal church, South, gives the figures that were prepared by Professor Leuba. Taking these biased investigations at their face value, the author of the tract makes out a case that Leuba never thought of, a case for the strictly denominational college. Both Professor Leuba and the tractarian writer seem to think that the number of Christian believers in the colleges is less than formerly. A hundred years ago not a dozen Christian students could be found in Yale College. Infidelity was a rampant and noisy propaganda. Even if Professor Leuba is right, and only 50 per cent of our students leave college with a Christian faith—a condition which we do not concede for a moment—this is still a larger percentage than in any other period in American life. Unbelief used to result from repression. The surest way to make a young man doubt his religion is to resort to other means of defending religion than the open forum. He wants no faith that is not vigorous enough to stand on two legs, and battle for its life in the open arena. Just because of their freedom, many of the state universities have very high percentages of their students Christian. Just because of repression, some denominational colleges have secret clubs and cliques where the cult of unbelief is kept alive.

In the free educational institutions, the new apologetic for Christianity is being worked out. Every age has had its own apologetic and the twentieth century must have its own way of stating Christianity defensively. The cure for the doubter is the marshalling of the kind of evidence for which he will have respect.

"Corporate Expression of the Christ Goodness"

DR. J. C. CARLILE, President of the Baptist Union of England, in his annual address made a plea for "A New Expression of Religion," on the ground that it is futile to go on struggling with worn-out forms and endeavoring to recall faded visions. It was a thoughtful and thrilling address, in which he described the Baptists as "the most conservative people with the most revolutionary principles," having a living witness to a democratic age, but "so wedded to the past that it seems impossible to get into touch with the present"; which might pass for a photograph of most of our churches of all communions. The supreme need of our time, he said, is a new expression of religion. Our spiritual currency has become defaced in the using, and needs re-minting. The vocabulary of the pulpit has stereotyped into a collection of technical terms which the ordinary man does not understand, and does not trouble to understand. "It is not without significance that no sentence concerning the duty of right-living or social relations is found in either of the three creeds of the church." Without denying the creeds, we must go beyond them. Christianity has become an intellectual puzzle which many people have given up in despair. "Nothing short of a fresh expression of religion will save the church." And that expression must be not only intellectual, but practical, social, dynamic. It must be none other than "the corporate expression of the Christ goodness." The church is at once a living fellowship and the moral conscience of the community, and it must be a company of "experts in goodness" if our modern life is to be saved from moral rot and confusion.

"The New Preaching" in England

DR. ALEXANDER MACLAREN was once asked this question: "What is your opinion of contemporary preaching as compared with that of your generation?" His face relaxed and his eye twinkled as he replied: "The sermons of the younger men are like a delicate mutton chop, cooked to a turn; the discourses of the older men resembled huge roast joints of juicy meat from which you could carve all you wanted and then come again." One wonders what Dr. Maclaren would think of "the new preaching," which our English brethren "view with alarm," as illustrated by such a volume as "Food for the Fed-up," by Studdert Kennedy—"Woodbine Willie," as the Tommies called him during the war. It is indeed a new kind of preaching in England, as far removed from the massive eloquence of Dale and Parker as from the polished essay of the more modern type. It was discovered and developed in war-time, taking lurid colors from the battle-field and slang from the trenches; but it is at once

human and effective. Kennedy is a truly great preacher, and what he calls "Rough Talks of a Padre" are great sermons. And when to their forthright and vivid style one adds a rich Irish accent and a personality virile and winsome, it is not difficult to divine his power. We shall watch the development of "the new preaching" with interest, the more because the well-nigh incredible egotism, vulgarity, plagiarism and vituperation of a certain type of evangelism in America is impossible in England. But is it a "new" preaching? If we turn to the sermons of Chrysostom, or Hugh Latimer, or Luther, we discover that it is a return to a type of preaching which made the sermon, not an essay, but a religious stump speech.

A Sabbatical Year for Preachers

A DISTINGUISHED and successful minister in an eastern city is planning to take a sabbatical year, "to think things through and find out where I am, theologically and otherwise," as he described his purpose. In universities and seminaries, teachers are given one year in seven, on full salary, to refresh their minds, to pursue special studies, to travel and form new contacts, and in general to prepare for more effective labor—why should not this privilege be extended to the hard-working, sorely-tried, weary minister, whose labors are far more exacting and exhausting than those of a university professor? One recalls the case of Dr. John Tauler, who was visited one day by a strange layman, poorly clad, who asked him if he knew what he had been talking about. Tauler replied that he did. Whereupon the stranger began to ply him with questions, and it was not long before the preacher realized that he knew the truths of faith only from the outside. Deeply stirred, he left the pulpit and went away to meditate, and when he returned he was not the same man that went away, but a mighty preacher whose simplest word—and all his words had become simple—made the souls of men stand still. Our churches do not give their ministers time to be great preachers; they must be organizers, ecclesiastical mechanics, roustabouts. If we are to have great voices, men must know how to listen as well as how to speak; they must have time to brood their thought, and never more so than today when spiritual leadership is so difficult and so much needed. Give the preacher a chance to be a preacher! It is the greatest office on earth, at once an art and an incarnation, and nothing can ever take its place; but it must be preaching. As "Father" Taylor, of Boston, used to say: "When a man takes something hot out of his own heart and shoves it into mine—that is preaching!"

A Significant Missionary Advance

A NNOUNCEMENT has just been made that the Disciples of Christ will send out fifty new missionaries this year. The significance of this event is better appreciated when it is known that this is a force one-fifth as large as the entire number of missionaries representing this denomination on the field at the present time. The first missionary society devoting itself to foreign work

was organized in 1875. The force going out next fall is one-seventh of the total number sent since the organization of the Disciples Foreign Missionary Society. In recent years, the missionary administration has given more thought to the selection of the workers. A school of first rank was developed at Indianapolis, called the College of Missions. Since the consolidation of the missionary interests, there has been a department devoted to the recruiting of missionary volunteers. There are now several hundred young people in the colleges and universities of the land who have the foreign field under consideration. Whatever may be the merits of the candidates who have gone out in previous years, the church has never had available a better trained or more competent group of young people. The increased missionary giving of the Disciples makes it possible to send out the young people that have been recruited from the colleges. Twenty-five years ago the missionary secretaries were still delivering addresses in which they argued the right of the churches to form a missionary society for cooperation on the foreign field. Today the Disciples take a cooperative place among the Christian communions which seek to extend the gospel throughout the earth. While the forces of reaction and obscurantism make a lot of noise in the Disciples camp, this great missionary advance is an evidence that the denomination is sound in its heart.

Chicago the Theological Center of America

THERE are more seminaries in New York, Pennsylvania and New England than in all the rest of the nation. Once it was thought necessary to go to an eastern institution to secure a finished training in church leadership. But the situation has entirely changed in the past two decades. It will be a startling fact to many that Chicago is now the theological center of America. This statement leaves entirely to one side the Moody Institute and some other short course institutions of the hot house variety. Great denominational seminaries are to be found in Chicago. Around the University of Chicago the Baptists, Congregationalists, Disciples, Universalists and Unitarians are doing work in the training of ministers. Garrett Biblical Institute is a strong Methodist institution operating adjacent to Northwestern University. McCormick Theological Seminary supplies most of the Presbyterian ministers of the middle west. The Episcopalians and Lutherans have in this city seminaries for the training of ministers. When the men of these seminaries are assembled, they form the largest group of theological students to be found in any city of the nation. Not only is the Divinity School of the University of Chicago pre-eminent in the size of its student body, but without invidiousness it also leads in the strength of its faculty. The new faculty at Garrett Biblical Institute has been so strengthened in recent years as to make it the equal of any Methodist school on the continent. Some of these Methodist scholars are productive men, writing significant books. At the University of Chicago are theological writers who are doing the most constructive work now being done in the field of the science of religion. McCor-

mick Theological Seminary also makes a substantial contribution. Chicago has become the theological center of America without ever planning it. It has come to pass through the importance of the Mississippi Valley in the unfolding life of the American church. Great religious organizations are coming to realize that the religious capital of America is now in process of defining for itself a home in Chicago.

The Return of Street Preaching

FROM the days of Wesley and George Fox street preaching has been, until late years, a familiar form of evangelism in England, both for the friends and foes of Christianity. Many sermons are preached in Hyde Park, London, every Sunday afternoon. Unfortunately, in recent years, the extreme reactionary in theology and the militant atheist have monopolized the street corner for propaganda. Now, once more, the church has discovered that forum, and campaigns in the streets are the order of the day. Dr. Herbert Gray, author of that startling book, "As Tommy Sees Us," tells of a recent crusade, and how it was organized and conducted. Play-hours were arranged for children, clubs for boys and girls, and debates with sceptics were carried through, as well as preaching services on street corners all over the city of Hamilton, a great coal mining center in Scotland. The people were extraordinarily willing to listen, and the result was most gratifying. At first the miners said that the preachers were "sent by the capitalists to divert the attention of the miners"; but when they had listened longer they learned that the simple gospel of Jesus cuts both ways, and they became more attentive. All concerned felt that it may be that in this way the new day is dawning, and that by winning for Christ those who might else foment revolution both church and state may be saved, as in the days of Wesley.

The Sacerdotalist and the Literalist

THE modern spirit has no quarrel with religious people quite so sharp as the quarrel over religious narrowness. The man who claims for himself some peculiar standing in the eyes of God and who develops a pharisaic spirit toward his fellow men is an occasion for scoffing and mockery. There is a variety of religion which makes humble. It seeks fellowship and opportunities of service. This was the religion of Jesus. He built up no hierarchy, and arranged no mechanism of excommunication. The exclusive religionists are chiefly of two types. One is the sacerdotalist. For him the spiritual world is made up of cogs and pulleys. God has shut himself up to ritual and ordinances and successions. In this system there is no democracy, for some men hold favored positions with God to the detriment of other men. The priest holds the power of the keys, and may open and shut the gates of heaven. For the lack of a bit of ceremony one man is shut out from brotherhood though of clean and brotherly spirit, while another who is narrow and bigoted may be taken in. Against such perversions of spiritual values,

the true instinct of the man of the world protests. He does not know the underlying theories of religion, but he tests sacerdotalism with his heart and rejects it. The literalists hold no fellowship with the sacerdotalist, yet **he is twin brother to the priest.** He, too, makes distinctions between men on an artificial basis. If he is a Millennial Dawnist, he believes that he belongs to God's elect by joining circles that meet somewhere Sunday afternoons to learn the meaning of Pastor Russell's books. All others belong to a lower spiritual order. The literalist is not satisfied that a man be baptized. His baptism is not valid unless he holds to a correct theory of baptism! It is not enough to read the Bible with spiritual profit every day. One must believe in verbal inspiration, or be numbered with the lost souls. The modern world has tested the sacerdotalist and the literalist and turned away from their offerings with the disgust of indifference. If the future generation is to be religious, it must be fed on the true gospel of Christ, which has room in its plan for all sorts and conditions of men.

The Unifying of Religious Education

THE church is confronted at this moment with some of the most momentous issues which have ever engaged its attention and taxed its wisdom. In this situation lies much of the responsibility and exhilaration of Christian leadership. Among these issues are a sane and constructive evangelism, a degree of social solicitude which shall promise a just industrial order, and the recognition of the obligations of American Christian championship of a plan for the reduction of armaments and the cultivation of a spirit of good will among the nations. But to a striking degree the primary task of the American church is the promotion of a policy of Christian education which shall be built upon the assured foundations of ascertained educational theory, and shall devise some plan for the reduction of wasteful duplication among the agencies which are professing concern with the problem, and are undertaking to administer varying portions of the responsibility.

The contemplation of these numerous agencies is both inspiring and depressing. Eliminating all consideration of the Roman Catholic, Jewish and purely secular agencies now at work in this area, there are at least the following organizations claiming recognition from the Protestant churches, and depending upon their support, directly or indirectly, for their maintenance: The Sunday School Council of Evangelical Denominations, The International Sunday School Association, The International Sunday School Lesson Committee, The American Sunday School Union, The World's Sunday School Association, The Religious Education Association, The Missionary Education Movement, The Council of Church Boards of Education, The International Committee of the Young Men's Christian Association, The National Board of the Young Women's Christian Association, The Board of Missionary

Preparation, The Association of Theological Seminaries, The Association of Biblical Instructors in American Colleges and Secondary Schools, The Conference of Church Workers in Universities, the Educational Departments of the Various Young People's Movements, and The Commission on Christian Education of the Federal Council of Churches of Christ in America.

In addition, there are the various denominational boards of education, which are represented, however, in three of these organizations, the Sunday School Council, the Council of Church Boards of Education, and the Federal Council of Churches, and whose representation and authority as the most powerful of the forces dealing with Religious Education, would seem to be essential to the permanence and efficiency of any agency attempting to go far in this field. Of this widely varying list of instrumentalities, representative or volunteer, is the apparatus of religious education made up in the domain of American Protestant Christianity.

There is unquestionable value in variety and freedom of operation. Wide experimentation is possible, and is perhaps stimulated, by multiplicity of agencies. Yet it is open to question whether the duplication and waste resulting from such numbers of competing organizations does not far outweigh the possible advantages of variety. And that there is duplication no one who studies the present situation can doubt. For example, there are at least four areas in which effort is put forth. There is the area of general promotion, including popular propaganda on the needs and claims of religious education, popular education on the meaning and method of the subject, and specialized propaganda to secure a supply of trained lay workers, equipment and facilities, employed workers, and coordination with public education. Three other areas, equally important, are those of the applied methods of religious education, that of the scientific background of the subject, and that of the immediate work of religious instruction. Each of these areas has subdivisions as important as those included under the first.

Now the most superficial survey of the agencies already named will disclose the fact that there is not an instance among them in which either the primary or the subordinate purposes of the agency do not overlap and duplicate those of some of the rest. And not infrequently three or four of them are operating in the same field, and effecting all the evil results of duplication and waste. It is this condition which has become increasingly evident and alarming to Christian workers during the past decade. Some efforts at unification are being made, and with promising results. The International Sunday School Association discovered long ago that its volunteer and unrepresentative character made it increasingly ineffective as the agency of the churches, and that the more recently organized Sunday School Council of Evangelical Denominations was rapidly superseding it in their regard. This led to efforts to unite the two organizations, which are now proceeding with hopes of success. Other attempts either to combine duplicating agencies, or to discriminate more definitely the fields of activity, have not been without value.

And yet the present multiplicity of agencies and the rivalry inseparable from such diversities of effort has aroused the Christian public to some degree of disquiet, and a growing demand that an attempt be made to co-ordinate the existing organizations, and study the possibility of elimination or combination where there is manifest overlapping. During the past two years repeated requests have come to the Federal Council to use its good offices with the various agencies in the field to confer regarding the present situation, and suggest measures of amendment.

Accordingly within a fortnight, at the joint invitation of the Federal Council and the interested organizations already named, there was assembled at Garden City a very representative gathering of educational leaders—denominational, interdenominational, and institutional—to consider the entire problem, and propose plans for its solution. It was surprising to all who were present to what an extent the conviction was held that the time is auspicious for a fresh and careful study of the field and the forces, in the hope that some more favorable and harmonious issue may be provided than is at present in sight. One proposal was greeted with unanimous approval. That was that a special committee, representative of all the agencies at work in this area of religious education, be requested to suggest some tentative plan for the creation of an inclusive and directing body, that might be called an American Council of Religious Education, to include whatever agencies are now operative in this domain, in so far as they wish inclusion. This continuation committee was chosen, and will probably call conferences and conduct correspondence as may be deemed advisable.

It was frequently suggested that such a directing council might well constitute the Commission on Christian Education of the Federal Council of Churches. But it was thought by the officers of the Federal Council and by others most deeply interested in the plan, that while the facilities of the Federal Council might be drawn upon freely in the inception of the enterprise, it would be advisable to leave the Continuation Committee quite free as to methods and personnel in the development of its work. The conference closed with a sentiment of deep gratitude and quiet enthusiasm over the auspicious beginnings of a plan so ardently desired by the army of workers in the province of religious education, and so capable, if rightly and wisely devised, of offering a solution to one of the most serious problems now confronting the church.

The Outdoor Art Gallery

A Parable of Safed the Sage

I PASSED through the part of the city where dwell the people of Ethiopia. And the street had been cut down, so that the houses stood upon a bank about six cubits in height. And the steps were rickety that led to the top. And at the top of the steps in a certain place, I beheld a shack that bare a sign in Red Paint, Washing

Done Hear. And I beheld upon the Fence much Broken Crockery hung. And I ascended the steps, and I beheld a Wonderful Sight. For there upon the fence was a space of about five cubits with Plates that were Somewhat Broken, yet showing Pictures of Fish or Fowl or Other Things, and these were hung to the Fence by Nails and Wire. And the earth at the foot of the fence and the top of the Steps was hedged in with other Crockery. And upon it were Twelve Plaster Casts, and some of them were badly broken, as they had been picked out of the City Dump. And I suspected that the Dump had furnished the Whole Outfit.

And a voice spake unto me, saying. Do not go away. And the woman of the house came forth and explained unto me.

And she said, I have a taste for the Artistick. And I have not the money for Expensive Work of Art. Therefore have I gathered such as God sent unto me. And there be those of my neighbors who say that this is the Grave of my Mother; and that is not true, but I have rather come to think it is true, and to like the thought. But this is the expression of my Love of Art.

And she spake of the Statues, and she said, That gentleman at the head is Abraham Lincoln; and he hath the place of Honour. And that one that is broken off, with both heads gone, is a lady and her daughter, and I know not their name, but I think that they were Saints. And canst thou tell me the name of the man with the Curley Hair?

And I said, That was a musician, even Mozart.

And she said, I painted him black, for I thought with his Curley Hair I could make of him a member of mine Own Race. But he did not really look like a Coloured Gentleman, and the paint hath well nigh worn off.

And she said, Some of the neighbors think this is Right Nice, and some there be who say that I am Crazy. But I spend my days at the Wash Tub, and I weary of looking ever down into the Suds, wherefore do I sometimes look up unto my God, and then again do I look out at mine Art Gallery.

And I told her the names of certain of her other Plaster Heroes and Heroines, and what Great Men and Women they were; and I spake concerning certain of the Historical Events which were Emblazoned upon her Crockery, and I said nothing unto her that would make her think less of her Art Gallery. And if it made it more sacred unto her to think of it as her mother's grave, that, too, was all to the good; for I had no idea that her mother would rise up and rebuke her for the Shrieking Discord of her Post-mortem Decoration.

For thought it was as Absurd a manifestation of the Artistick Spirit as I have ever seen outside an Exhibition of Modern High Art wrought by the Impressionists, yet it did no harm unto any human soul, and to its owner it was a comfort.

Wherefore do I say unto all men and women, Look not ever downward into the suds of Business or of Worldly Things. Brighten some little spot of earth, and rest thine eyes by looking at it; yes, now and again, lift them higher.

The Competitive System and the Mind of Jesus

By Roger W. Babson

A STUDY of history leads one to believe that practically the same fundamental conditions existed 2000 years ago in Jerusalem as exist today in New York City. It is true that they then used camels instead of trolley cars, street criers instead of newspapers, and slaves instead of wage workers. The general principles, however, underlying agriculture, industry, and commerce in Rome and Judea, were practically identical with those in existence today throughout America. If anything, conditions were worse at that time and there was more reason for Jesus to "butt in," so to speak, and outline a new industrial organization. But history shows that Jesus did not outline any new system. There certainly was more need in those days for labor unions, socialistic organizations, and even bolshevism than there is at the present time, and yet Jesus made no class appeal nor did he outline a comprehensive system for the organization of society.

My personal opinion is that if Jesus were here today he would pray and hope for a socialistic order, but I do not believe for one minute that he would vote the socialistic ticket. I believe that Jesus would work for that spirit of socialism which naturally develops in a truly Christian community; but that he would not recommend government socialism. Statistics show most clearly that as the spirit of Jesus rules, socialism is not necessary, as the good results of socialism are then brought about in a very much better way. On the other hand, reports show that government socialism, not permeated with the spirit of Jesus, would be a most dangerous form of autocracy.

PRESENT SYSTEM FAILING

The present system is doubtless breaking down, due largely to its being based upon selfish competition. Monarchies are crumbling, while democracies are unable to carry the load. Hence we see the great growth of socialism, bolshevism, I. W. W.ism, and other new forms of government. The arrest, deportation, and persecution of these mistaken people will not remedy the situation. No one should know this better than the students of church history. The persecution which the church suffered and survived should prevent it from inflicting such trouble upon others. The fact is that our present rulers have failed to solve the problems of the day and the masses in their ignorance are turning to the Socialistic cults.

Many of the socialists are honest and conscientious. The need is to convert them rather than to make them more bitter. Men cannot be converted by abuse. Men can be converted only by appealing to their hearts and their intellects. With many people, socialism is a form of religion. Like some other dangerous beliefs, the effect of preaching it is often harmful. There are ten reasons why the preaching of socialism is harmful.

(1) Socialism directs people's minds from the production of wealth toward the division of wealth. The fact that there is only enough already produced to keep civilization going a few months shows that this is a very dangerous doctrine.

(2) Socialism sets class against class to an even greater extent than does the competitive system, although the solution of our industrial problems will come about only through co-operation.

(3) Socialism directs the thought of the people to the symptoms of the disease instead of the cause. It does not go to the heart of the difficulty.

(4) Socialism gives the underworld a dose of morphia to keep it feeling good when it really needs a surgical operation. The competitive system must be reformed rather than asphyxiated.

(5) Socialism tries to set aside the law of supply and demand which always has determined, which does, and which always will determine production and prices.

(6) Socialism gives a wrong reason for government ownership. The government should engage only in such activities and pass such laws as are necessary to give the individual the fullest opportunity for self-determination. To the extent that government ownership can give man more freedom of expression, to that extent government ownership should be encouraged; but when government ownership tends to express individual initiative and development, it loses its effectiveness.

(7) Socialism sets aside the only known method of selecting the fittest. Socialism tends to substitute votes for efficiency. Socialism would operate a horse-race by walking the horses back and forth in front of the grandstand and then would determine the winner by voting instead of by racing the horses.

(8) Socialism discourages thrift. Capital is only stored-up wages. The only permanent way that men can create work for themselves is by investing their money rather than by spending it. The world needs more capital instead of less capital.

(9) Socialism stands for the pig-trough philosophy rather than for the work-bench philosophy. It may be Christian in its conception, but it is pagan in its operation.

(10) Socialism talks about the rights of people instead of the duties of people. The great need today is to preach duty and responsibility. The competitive system should not be cast aside until there exists a race with sufficient religion to get on without it.

BEWARE OF FALSE LEGISLATION!

Most new programs aim at approximate equalization of income and the abolition of competition in the struggle for life. Is this desirable, even if attainable? The real producing force is enterprise. This consists of planning, initiating, controlling the process, and assuming responsi-

bility for the result. Can this factor, "enterprise," be induced to function to the love of workmanship or to devotion to the group, except it has the motive of either private profit or religion?

Socialism is a splendid structure without a power plant. There are but two known sources of human power. There are personal profit and religion. The present system of government and business is based on the personal-profit plan. This system has failed. The great opportunity before us all today is to present and operate a system based on religion. Absolute rights of persons and property are being swept away. Vested interests must be reconciled in terms of service. The teachings of Jesus must become the laws of finance, industry, and commerce. But this result must be brought about through the development of religion rather than through the passing of laws. When a vast majority are desirous of eliminating the competitive system, laws may safely be passed to force a small struggling majority into line; but not until then. There are no signs today that any such majority exists in America. Most of those who advocate doing away with the competitive system are actuated by hate or jealousy; they are too lazy or inefficient to compete.

Yet we must not be guilty of opposing socialism without providing some other solution for the problem. The difficulty with socialism is not in itself, but in that it depends upon religion to make it work. As already stated, without religion socialism would never be successful; and when people are filled with the spirit of religion, socialism will not be necessary.

Surely the competitive system is not a success. The church people of America cannot afford to defend capitalism. Capitalism is distinctly opposed to the teachings of religion and cannot logically be defended by consistent Christians. The competitive system develops those selfish qualities which are anti-religious. Hence, modern industry and commerce are based on selfishness in contrast with the teachings of religion which are based on service.

CONDITIONS ARE IMPROVING

Without doubt both industry and commerce are improving. Manufacturers and merchants are learning that to succeed permanently they must talk service, whatever may be their religious opinions. The dishonest practices which got by a few years ago are no longer successful. Advertising today must be honest in order to succeed; men must be honest in order to secure credit; and the tricks of the trade no longer make profits as in days gone by. But it is still profitable to advertise things which people ought not to buy; and although banks insist on honesty, they primarily ask, how much property have you got? They do not yet ask a man how he got it, whether by manufacturing something which made the world better or which made it worse.

In the last analysis the successful business man today must, under the competitive system, outbuy and outsell his neighbor. The rule of trade is that a man must give as little to the other man and get as much from him as possible. Certainly the rule of trade is contrary to the Golden Rule. Religion teaches that we should ask little for our-

selves and give as much as possible to others. As a mother tries to do as much as she can for her children, instead of getting as much as she can out of them, so the religious business man should act toward his customers—so the religious wage worker should act toward his employer and those who are to buy what he makes.

EFFICIENCY AND DISCIPLINE

Some go so far as to say that religion should eliminate employer and employe so that cooperation should take the place of competition. This may be practical some day, but I rather hesitate seriously to recommend it today. Men are born industrial leaders just as truly as they are born musical leaders. The health, happiness, and prosperity of the entire nation demand organization, leadership, and discipline. To give the nation the maximum of necessities and comforts requires that same form of organization which enables an orchestra to give good music. Let us analyze these requirements.

1. Each player must play the part for which he is best fitted.
2. Each part must be played by some one who loves to play and who especially enjoys the instrument which he uses.
3. The players cannot all play the same instrument; some must take important and others unimportant parts.
4. This means that there must be discipline under a leader who employs the various players at their respective market rates, charging a fair price for his own services.

Formerly, when making a price for the use of such an orchestra, each one stated what he thought he should have, and these amounts—including the leader's—were totaled. This made the price of the orchestra to the public. There was then no labor problem nor was there the need of any labor union to protect the players. Probably this was due to the fact that music was then used mainly at public functions and in the service of the community.

Gradually, however, orchestras came to be mainly employed in theatres, hotels, and other places operated wholly for profit. The practice was then for the management to hire the players as cheaply as possible, and to take the difference for profit. This was the beginning of labor troubles in the musical industry. It is a fair illustration of the history of most industries. As the competitive profit system is introduced, the religious spirit wanes.

CAPITAL AND CAPITALISM

Capitalism must not be confounded with the accumulation and use of capital. This is a very common mistake made by the masses. Capitalism means operation of industry and commerce for profit; while capital represents the result of thrift and self restraint. While the former is essentially irreligious, the latter is distinctly religious in conception and operation. Not only is capital of great service in making people healthier, happier, and more prosperous, but its growth depends upon developing those religious qualities of self-control and abstinence. As self-gratification is at the bottom of capitalism, so self sacrifice is the basis of capital. Hence, business is justified in backing

the accumulation and use of capital, although some question may exist as to the wisdom of allowing it to be passed on from generation to generation without restriction.

This suggests, then, that an immediate problem is to develop efficiency, accumulate capital, and work toward other capitalistic ends; but by using some other force than the competitive incentive for profit. As neither socialism nor individualism is successful, it is up to the religious business men to discover this new force. Not only does the solution of our present troubles await this new force, but its dissemination would greatly increase the efficiency of production and distribution. Then the kingdom of God would truly come on earth, and "all these other things" could be enjoyed by the masses. Statistics clearly indicate that religion is this force which can take the place of both socialism and individualism. Religion awakes in men and women all the worth-while attributes of both socialism and individualism, both of which have their good features.

MISSIONS AND BUSINESS

The attitude of the church toward missionary work may suggest a religious method of approach to industry and commerce. The great missionary enterprises buy and sell, borrow and loan. They are individualistic in conception and operation, but the competitive feature is eliminated. They avoid the pitfalls of communism and socialism, but do not become selfish. They are subject enough to competition to develop efficiency; but they avoid those cut-throat methods which are wasteful and useless.

These facts have resulted in attracting to the missionary movement men and women with great vision and energy. These people are happy working in the mission fields for one-quarter the salary which they could secure in a profit-making business. This means that the elimination of profits enables an organization to secure better workers for much less money than a profit-making concern can obtain them.

The same truth is illustrated in connection with educational work and medical work. Men and women are today working in schools and hospitals who would not be there were they profit-making enterprises, operating under the competitive system. This does not mean that non-profit-making enterprises are justified in paying low salaries. They should pay the market price for wages as for commodities or money. The important point is that the fact that they are not being operated for profit is an asset rather than a handicap, and that for the same wages a non-profit-making enterprise can get very much better workers than can a profit-making enterprise.

The religious spirit makes better employers, better wage workers, and a better public spirit with which to deal. Furthermore, without such a religious spirit, all legislative, co-operative, and other plans are of no avail. Religion is to the world what a spring is to a watch, and the sooner it is generally recognized, the more people will be healthy, happy, and prosperous.

A HEALTHY SIGN

The same religious spirit is not confined to missionary, educational, and medical work. It is already breaking into

business. The wealthy manufacturer or merchant, although not yet ready to give his time to making or selling commodities in the community's interest, is willing to serve freely as a trustee of the savings bank, a director of the local library, or an officer of the hospital and certain charitable organizations. To each of these things he gives valuable time for which he would want many thousands of dollars in profits were they profit-making enterprises.

RUNNING BUSINESS AS TRUSTEES

May not the time come when these men may be willing to run their factories and stores—as trustees—with the same unselfish purpose? Certainly those of us who have money are not striving for more profits in order to have more to spend. We already have reached a point where we are losing instead of making friends by our method of living and the amount we spend. We surely are not seeking more profits for our children's sake. Many of us have accumulated for them more than is good for them.

This means that our only legitimate excuse for seeking profits is to secure the power and influence in the extension of our business which these profits give us. Hence, the real problem is to devise a plan which will select the best men, supply these best men with capital, and to induce these men to give their services for a reasonable wage. Perhaps this will be accomplished by the business men paying themselves a good salary, but putting these profits back into the business and distributing certificates of ownership to the full amount of these profits to the people—not necessarily to the employers from whence the profits come. Perhaps the adoption of some such plan as this by religious business men may some time be necessary in order to get the masses to consider religion more seriously.

Jesus certainly never defended the competitive system, and could not do so today. But Jesus never suggested the substitution of some other "system." Jesus saw what great modern captains of industry see today, namely, that although the competitive system is anti-religious in conception and operation, it must be reformed rather than destroyed and that this reformation can take place only as people are born again through the silent workings of religion.

Why?

WHY do we follow, like a flock of sheep,

Tradition with a crook,

Or leave the vastness of the calling deep

To paddle in a brook;

When on the hills of sunrise stands the Lord—

Triumphant with a lifted flaming sword?

Why, when upon our lips the great new name

Waits eager to be said;

When cloven tongues of Pentecostal flame

Burn over every head:

Do we build Babel towers to the sky

From bricks and mortar, who have wings to fly?

ROBERT NORWOOD.

Edward L. Powell

Fourth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

WHEN a sermon is remembered for twenty-five years, and the very tones of the preacher still echo in the heart, it argues an unusual man in the pulpit; and thereby hangs a bit of reminiscence. In 1896, while a theologian in the Baptist Seminary at Louisville, I went with a number of my fellow students to the old Fourth and Walnut Street Church to hear the pastor, whom we greatly admired. It so happened that Dr. Eaton was not in the pulpit that day and, somewhat disappointed, we held conclave as to what we should do. Just opposite stood a plain, square, flat-roofed church without a spire, its wide porch and massive columns looking more like a Greek temple than a Christian shrine. Being in a mood for adventure, we strolled across the street, climbed the great stone steps, and entered the First Christian Church, to see what might transpire.

Of course we were severe critics, as young men are apt to be—especially theologians, who fancy they are wise—and our attitude of mind was biased, no doubt, by sectarian prejudice. Anyway, as there was no time to go to another church of proper faith and order, we took the risk, little knowing what revelations awaited us. What that day may have meant to others of the group I do not know, but it was one of the great days of my life, because it meant the discovery of one of the noblest preachers of our generation; a man as brotherly in private as he was brilliant in the pulpit, whose influence has been not only stimulating but emancipating, at once an inspiration and a benediction. The old Greek temple has vanished, along with the Fourth and Walnut Street Church, both having been removed from the center of the city, where they had stood for so many years bearing witness, each with its own eloquence, to the reality of the Unseen in the midst of time.

A VISION UNFORGETTABLE

The First church was crowded to the doors, but a kindly usher found chairs and tucked us away in a far corner, just as the preacher entered the pulpit. Not one of us had ever seen the preacher before, having for the first time read his name as we entered the church—a fact which gives the measure of our abysmal ignorance. Across the years I can still see Dr. Powell as he stood that day, in the prime and glory of his power—his slight figure, his huge head, his thin, light hair, his keen, searching eyes—not a graceful man, his gestures angular at times, his face aglow with unearthly light, uttering his high message in words vivid, full of grace, and surcharged with living fire. It was a vision unforgettable. He conducted the service less as a leader of worship than as a leading worshipper—it was all so simple, so reverent, so impressive. He read the Bible as one who was himself a listener at the portals of a book where "the sweet voice sounds and the vision dwells." The prayer was direct, tender, and far ranging in its sympathies, as of one who remembered only the sublime object of his office, to lift men out of the mire

of sin, materialism, and the bewilderments of life into the higher air of God. It besought the grace of God in that moral self legislation which each man must enact and execute, if he is to verify faith in character.

The sermon began quietly, all eyes fixed upon the preacher, some eager, some tender, all interested. It had to do with the holiness of God, taking as its text the vision of Isaiah in the temple, and surely no one ever forgot the terrifying vision of a universe ruled by an unholy God, where men sit by the poisoned springs of life, looking at polluted flowers, and lifting up hands to abominable hills. Man can endure an indifferent world. He does not lose heart when told that the flowers are heartless, and would as soon adorn a grave as a bridal altar. But a malignant universe is intolerable. Not only the value but the very existence of the soul is in jeopardy, and all our dear human world is cast into shadow, "pent up in the kingdom of pity and death." It made the very soul shudder, and there are times when a shudder is an argument. Then followed, by contrast, a picture of a lucid and wise order where righteousness reigns, where every mountain is an altar, and all the laws of life are God's ten thousand commandments: a picture appropriate to a Greek temple—the vision of a man who sees the holiness of beauty, no less than the beauty of holiness. He had not spoken two paragraphs before the spark caught, and the man, his theme, and his audience were alike transfigured. His slight figure seemed to tower aloft to the proportions of a giant; his voice vibrated with moral electricity; his burning words became a torrent, yet all was held in bound by a firm, directing hand. It was a revelation of "truth through personality," as Phillips Brooks defined preaching; what George MacDonald called "the rare speech of a man to his fellows whereby they know that in his innermost heart he is a believer."

THE POWER OF THE PREACHER

No skill of oratory could have produced that sermon; it came from no such art. It came from something beyond creeds, something far beyond differences of theology and methods of worship. It was that old, haunting, pathetic, subduing, thrilling voice heard in all ages of the church, amidst the splendors of mediæval superstition, as in the fiery appeal of modern revivalism. Older than Christianity itself, it is more vivid than music and more eloquent than architecture, and its spell is as mysterious as the wind in the trees. Such words have stirred the souls of men in every age, winning restless, wayward spirits by their divine passion, and turning bloodshed and rapine into righteous crusades. Whether spoken on bare hillsides beneath a crucifix, or in a plain white country meeting house, such words can never lose their power while human nature is the same. This quality of spirituality, so rare in men of great powers, inspires a kind of awe. Men bow to it, as a field of grain bows at the breath of the wind, feel them-

selves in the presence of the Unseen, and are touched, if only for a moment, by a sense of wonder and regret.

There is no need to say that I became a regular attendant at the old First Church, much to the scandal of my seminary, where I was reckoned a black sheep in the flock. It seemed to me that the sermon of that day was the achievement of a life time; but so far from being exceptional, I learned that it was typical of a preacher who always invested the facts of Christian faith with commanding certainty and practical urgency. As often as I heard Dr. Powell, he always seemed able instantly to realize that release of personality—what the old time Methodists called "liberty"—without which preaching is the hardest work ever undertaken by mortal man; harder than making brick without straw. Tales are told of his failures—as in Richmond one night when his sermon went from him entirely—but never once have I heard him when he did not transmute his thoughts into fire and light to kindle and illumine, and it was always light without smoke. Less scholarly than Broadus, less rhetorical than Gun-saulus—two of his peers now fallen asleep—he is more virile than Jowett, having none of that flowery emptiness which is the besetting sin of the "poet-preacher." Indeed, he knows nothing of the dainty, prettified, pietistic gospel so dear to the dilettante, and no doubt that is why he appeals so strongly to strong men, uniting a vivid faith with a vital, winsome, and enthusiastic manhood. Besides, judged by any test, Dr. Powell is one of the great orators of his day, though not the equal of his uncle, Dr. Robert C. Cave—the most perfect orator I have ever heard speak, alike in matter and in manner.

QUALITY OF THE SERMON

One has only to turn to a volume of his sermons—all too rare, alas—such as "The Victory of Faith," to know the quality of Dr. Powell and his ministry. They are the words of a man familiar with the most perfect fruits of culture and sensitive in high degree to the charms of literary form. Not merely in palpable allusion, but in the choice phrase, the brilliant epigram, the modulations of his sentences, and a most chaste verbal reserve, is to be discerned the master of speech. As sacred compositions they captivate as much by their beauty as by their forthrightness of insight and appeal. They are logical without any display of argument, and poetical without any sacrifice of directness and sincerity. Reason is appealed to all along, but the language of the appeal comes up all blossoming and fragrant with the heart. No one can fail to recognize their catholicity of spirit, their gracious aim, and their helpfulness to minds that recoil from the formal and arbitrary in religion. Only the commanding vitalities of Christianity and its heroic enterprise engage his heart and inspire his ministry. He cares nothing for hair splitting dogmas, but for those heavenly truths which overarch all creeds, and that life of the spirit, "mystical in its roots and practical in its fruits," which underlies all sects. As we may read, turning the pages swiftly:

"What is the preacher's world? Answer may be made that he is the messenger of religion; as Ralph Connor would say, he is the "sky pilot." But when we begin to think of what religion means—that it has to do with all life and therefore with all things,

that it claims all provinces of thought and activity for its territory—we begin to see that the preacher as a messenger of religion must be a many-sided individual, and must touch life in one way or another at almost every point. The religion of Jesus has to do with all men and all things, and with all of a man—body, soul, and spirit. And he who would proclaim that religion must be a man of the world in the best sense. The more he knows of life, the more effectively he can meet the requirements of human need."

"Should a preacher enter politics? Not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of state, even as in preaching honesty, purity, love, he is declaring principles that touch every business and avocation in life. The preacher cannot be sidetracked during the week or given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every realm is his field of service and duty; all places, if they be entered in the spirit of his Master, furnish him with a pulpit. To the extent that preaching becomes a mere profession—having to do with certain things that can be labeled and classified, the preacher is provincial. In the words of Wesley, the preacher has the world for his parish. I do not know any man who requires a deeper, richer or fuller life for his work than does the preacher."

"The imperialism of Jesus takes the whole life of man for its kingdom. His rule within the heart of man must manifest itself in every part of man's environment. He cannot govern the inner life apart from the outer. The whole frame-work of society is, therefore, involved in the imperial program of Jesus. Poverty, vice and crime are inconsistent with the present social condition of our great cities. The Bible, through and through, insists upon the redemption of the bodies of men, as well as their souls, and of the whole frame-work of human society. And so the regency of Christ contemplates the bringing of our homes, our politics, our trade—all the means, agencies and things with which we are connected—under the sway of Jesus."

"Consider the sweeter, nobler, conceptions of religion which are ours today. As life takes color from Christianity it is ennobled. Today life is happier, stronger, because of the things we have left behind. The church is journeying away from the falsities of medievalism, but carries forward the sweetness and light of Jesus. Gone forever the hideous dogmas that tortured our fathers. Gone the dogmas which confused Satan with God. The church is exchanging the worship of the past for the heritage of the present, the old philosophies for the new living Christ. We know more, and therefore we love more. The certificate of Christianity is something more than proved propositions. It is a helpful life. There has come a new conscience, which makes it impossible for men to be content to have, while their brothers have not. The physical misery of the world's disinherited is becoming the spiritual misery of the world's elect."

Happy is the city which has sent to it an authentic messenger of great truths; one of those elect spirits to whom religious cares and interests are what secular cares and interests are to other men. For thirty years Dr. Powell has labored in Louisville, at the gateway of the South—himself a Virginian gentleman of the old school—taking not only a city but a commonwealth for his parish, with a noble influence only equalled by his indefatigable industry as a pastor. Resisting all temptations to leave Louisville, he added year to year, decade to decade, with a continuity and cumulative momentum of influence, giving him a command of the higher life of a city such as few men have ever attained. Through all the years he has played well his part in practical affairs, but his life is not

there. The growth of the kingdom of grace is his prosperity, the application of Christian ideas to life is his supreme concern. Less a reformer than a former of the ideals and conscience of a great community, all through his ministry he has fearlessly dealt with public issues, and always from a Christian point of view. Never a pulpit scold, never falling into a pessimistic or denunciatory tone—like the Queen in "Alice in Wonderland," who said there was jam yesterday, and there will be jam tomorrow, but there is no jam today—by the weight of his character, by the wisdom of his practical suggestion, no less than by the power of his passionate eloquence, he has wrought mightily as a preacher and leader of righteousness.

THE FUNDAMENTAL MORALITIES

There was a time, years ago, when Kentucky was torn by a bitter political feud, becoming almost an armed camp, and the governor-elect was shot dead in the capital city. With triumphant tact, with unfaltering courage, Dr. Powell made it an opportunity for some of the greatest preaching of his life, rebuking iniquity, and pleading for the fundamental moralities of private and public life. Later, when the chief executive of the state was a fugitive in an adjoining state, it was the pulpit of the old First Church that spoke in behalf of forgiveness, making plea equally for Christian common sense and public decency. It was a difficult—nay, a disgraceful—time, but Dr. Powell dealt with it in a manner forever memorable, revealing the political function of religion and the strategy of Christian leadership. Fortunately the sermons, addresses, and articles of that period were gathered into a little book, entitled "Savonarola, and Other Addresses on Civic Righteousness," in which we may read to this day the heartache of a patriot and the testimony of a prophet. His ringing call to "Sleeping Citizenship," his fine appeal to "Public Men and Morals," his thrilling commentary on the Battle Hymn of the Republic—itsself a prose-poem of no mean order—and his noble interpretation of "The Divine Presence in Political History," the last two evoked by the Spanish-American war—show us how a Christian can be a patriot, and a patriot a Christian. In the same way, during the Great War, when his body was frail and his heart writhing with agony, his pulpit was an altar alike of Christian faith and patriotic fire.

For some of us Louisville is a city of many memories, not only of days that come not back, but of great scholars and dear teachers whose influence abides, and of fellowships which time cannot destroy. It is the city of Henry Watterson, last and greatest of the editors of the old days of chivalrous and brilliant journalism; the golden voice of the south and a national character. It is the city of Mary Anderson, and "Mrs. Wiggs of the Cabbage Patch"; of Madison Cawein, a lyric poet whose song was heard and loved in England, even before it won its way at home. It has ever been a city of great preachers, like Broadus, Boyce, Hemphill, Hamilton, Pickard, Dudley, Eaton, and Rabbi Adolph Moses, a stately, grave, and noble teacher. Many have fallen asleep but Powell remains, the peer and comrade of a goodly company, the best beloved and—excepting only Watterson—the most famous citizen of his city.

Religion and Business

By Roger W. Babson

MR. BABSON is known as President of the Babson Statistical Organization, and as an expert in the science of business. But he is also a sturdy believer in the possibilities of the church. Here is the closing paragraph of his book:

"It is not the purpose of this book to suggest details of a plan for redeeming the world, but rather to emphasize the fact that the world can be redeemed socially, industrially only through religion. Governments may succeed in protecting men in freedom of effort and rights of ownership; but only religion can energize men unto a maximum of useful service and make them content with a simple material reward."

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VERSE

Debtor

SO long as my spirit still
Is glad of breath
And lifts its plumes of pride
In the dark face of death;
While I am curious still
Of love and fame,
Keeping my heart too high
For the years to tame,
How can I quarrel with fate
Since I can see
I am a debtor to life,
Not life to me?

SARA TEASDALE.

The Lilies of the Field

WHEN I went up to Nazareth—
A pilgrim of the spring—
When I went up to Nazareth
The earth was blossoming!
I saw the blue flower of the flax
Beside a shepherd's fold!
Along the hillsides' stony tracks
I found the marigold!
The iris raised a shimmering spire
Of beauty at my feet!
The poppy was a cup of fire
Among the cooling wheat!

When I went up to Nazareth
I marked how time came down
With blighting dust and withering breath
Upon the hallowed town!
The years that buried Babylon
Were drifting to efface
The steps of Mary's Heavenly Son,
His dwelling and his race!
But still I read his permanence
By signs that never dim;
With all their ancient eloquence
The lilies spoke of Him!

DANIEL HENDERSON.

Resurrection

SOME say that when our bodies have been laid
Within the cool, sweet earth, and, purified,
Have mingled with the soil and have become
A part of springtime's grass and flowers, in some
New realm we'll live again, and there abide
Forever, knowing the mysteries that swayed
Our acts, the doubts that gave a timid heart,
Seeing the whole of which we were a part.

Perhaps; but this I know: a soul that died
When childhood's God was proved a myth, returned

To the rich loam that mothers the teeming life
Of men; became a part of all their strife,
Felt all mankind its atom multiplied,
And lived again, nor for a Heaven yearned.

CORA CLARK McELROY.

Our Thinking

TO think alone will save our souls, and save
Society, while not to think is sin,
And damns your fellow man as sure as fate.
The most atrocious crimes in history
Were perpetrated by "good" men, cock-sure
That they obeyed divine injunctions, laws
Laid down by fiat, which 't were sacrilege
To question. Bloody Marys, Torquemads,
The whole vile crew Inquisitorial,
Were pious to a turn, were sure they served
A holy God while butchering fellow men.
They stubbornly refused to think, or raise
A question of the right or wrong of deeds
That shook high heaven and made of earth a hell.
A race of thinkers is the only hope
Of progress, justice, peace, security.
A code of laws contrived to stifle thought,
And rob men of their freedom to speak out
What they may think, is wicked, monstrous, rank,
Unutterable crime, the measureless,
Unpardonable sin against mankind.
To think is universal human right,
The indefeasible inheritance
Of every human soul. Nor that alone.
To think is duty, highest, first, and last.

JOSEPH ERNEST McAFEE.

Quatrain

AS though all lovely women who have died
Had magically returned, with lips of rose,
To kiss earth's troubled brow into repose,
Behold the sunset flaming far and wide!

CHARLES G. BLANDEN.

Song

WHEN homeward comes the joyous May
From journeyings afar
In other summer lands of bloom,
She straightway drives away our gloom
And calls us forth to laugh and play
Where golden gardens are.

Can any heart be heavy now
With grief or discontent?
Can any weep for ancient wrong
When life is love and breath is song,
When every blossom-laden bough
Declares the winter spent?

THOMAS CURTIS CLARK.

The Church and Industrial Maladjustment

THE church's right to speak on problems of industry is hardly challenged. The investigation of the steel strike by the Interchurch Commission brought the whole issue into severe controversy. Those whose methods are adjudged incompatible with the Christian teaching denounce such undertakings with virulence; they could not be expected to approve. The more formal and conservative churchmen, even though they approve of the findings, object that such work does not fall within the church's function; once it is justified as a legitimate function of the church they will defend it as an inalienable right.

The less progressive employers denounce such investigation as inept and gratuitous and charge that ministers and editors and professors have no capacity for such work. The more progressive welcome it as a means of helping them obtain better labor policies. The answer of churchmen to the former is that they make no pretense to adeptness in the technique of machine processes or of business organization, but that they do presume to be expert in human relationships. Their investigations and recommendations have nothing to do with the expert and specialized things of material production but with the ethics and the humanity of labor policies. If church leaders are not expert, then they are unfit for their responsibilities.

Those who resent such interference demand that the ministry stick to its gospel. No forward movement or reform was ever advocated by pulpit or religious convocation that did not receive that advice from those with whom it would interfere. We once read many a sage editorial advising ministers to stick to their gospel and let civic corruption, the saloon and political graft alone. More than once too a militant ministry revealed conditions that brought their advisors into public reprobation.

* * *

Righteousness and Right Relations

Righteousness means right relationship. If it is the church's business to put the leaven of righteousness into society it cannot ignore any set of human relationships; and more millions of human beings are today vitally involved in industrial relationships than in any other. If, therefore, industry involves wrong to human beings—if the poor are oppressed, children denied inborn rights and opportunities, poverty increased, citizenship debilitated, inequities practiced and labor policies used that make the coming of the Kingdom of Heaven impossible in shop and factory, then it is not only the right but the imperative obligation of the church to probe to the heart of the wrong and to prescribe for its reformation.

Make men Christian, say some, and all these things will be added unto civilization. True, we answer, but there may be a wide difference between making men churchmen and making them such Christians as are required to make industry and business and politics and international relations so Christian that they show the marks of the Christ in their way of doing things. Churchmen have been found involved in every evil revealed in civic life, in business and industry and war and every other social wrong. They traded in slaves, owned brewery stock, were on the inside of political rings, directed insurance scandals, were kings of criminal high finance, just as today they are found among the owners and directors of industries in which little children labor, poor wages are paid, factories lack safety equipment, and where the twelve hour day, the seven day week and the long twenty-four hour shift are used.

Most of these men live up to the conventional demands of their church. Mr. Bryan once ironically said that Villa could not be a bad man because he did not drink, beat his wife or cheat

his followers. William Lorimer's neighbors defended him as a churchmember, as kind to his family, generous to the poor and as one of the best of neighbors. It is not a question of personal morals or respectability but of social conscience. A man may be personally pious, attend all the church services, contribute generously to every established cause, keep the ten commandments, be square in every deal made under the laws of trade, sit on college and missionary boards and wisely direct their affairs and still have no social conscience. Indeed yesterday he could derive his money from distilleries, rent slum tenements and take dividends from insurance exploitation; and today he may increase his income from child labor, profiteering (even in war contracts) and from the worst labor conditions to be found in industry. It is not a question of personal codes but of social conscience, and even good men need instruction in it.

* * *

The Limits of the Institutional

Established institutions cannot easily undertake new functions. Organizations tend to hold fast to old codes and to doubt the new; they are by nature conservators and therefore conservative. The church's fellowship has been gathered on the basis of certain accepted codes of morality and conscience; they are largely those of personal morals and fitted well the simple relations of the pre-industrial age. But steam and machine invention have changed the conditions under which men mingle and live together. The workman's cottage has given way to the crowded tenement, the simple relationships of master and man to the complex relationships of the great factory with its absentee owners and employed managers, the craftsmanship of hand work to the labor gang and the automatic machine, the village to the industrial city, and with it all comes the unescapable necessity of interpreting the principles of Christianity into these relationships. The old code of personal morality does not go through the new fabric; it leaves its most vital areas unpierced and without the moulding of Christian principles. The church as an institution clings to the formulas under which it has gathered its fellowship and looks upon the projection of its Gospel into this social field as an innovation.

The institution dreads innovations in things fundamental. It eagerly accepts them if applied with promise to accepted methods of activity, such as evangelism, church attendance or the financing of benevolent enterprises. Changes in theological formulas or in ecclesiastical polity have cleft the established church with schism. Lord Shaftesbury wrought as a Christian for the betterment of the conditions of child and woman labor in England but was denied the help of the church; indeed bishop and churchman expostulated that such things were quite outside the church's province. Less than a generation ago churches were closed to temperance reformers and while today most of them apply the temperance test to minister, church officer and even laymen, they were then disturbed by the innovation. After advocating abstinence for generations the church abolished the saloon and by bringing about a great social reform saved a thousand where it had formerly saved ten. It can do the same thing for poverty and industrial strife and for war and every other human wrong implicit in a social order only partially Christianized.

* * *

The Prophetic Functions of the Church

It is the function of religion to pioneer as well as conserve. It must keep prophecy alive as well as conserve the ways and

means found good by time and its trying. In less enlightened eras it was not resilient enough to tolerate innovators; it relied on creeds and rules instead of principles. Thus the prophets were stoned and the word reformer despised. Today with universal education and under a democratic regime the church should take its stand on principle and defend those who differ from established ways of doing and thinking; it should bind its fellowship to the fundamentals of freedom to think and to speak and to interpret the teaching of the Master. The local congregation or even the great convention may not be able to agree on methods or even upon those social and political formulas that best embody the Christian teachings but both can defend the right of good men and true to do so. The very test of an institution in a democratic age is its ability to tolerate and even to support investigation, or truth finding, and expression, or truth telling.

In a social age the test of the church is that of its social message, and when the industrial field is the focal center of social problems the church dare not shrink from undertaking the moral readjustments it requires. It is simply a question of

whether the institution that bears Christ's name will stand aloof until his principles are projected into this new field or lead in their projection and enlarge its own life through so doing, for either the principles Jesus taught will adjust the problems there existing or the lack of Christianity there will turn to rend the church. Until men can be brothers in business and industry and over the almighty dollar there will never be a brotherhood of man on this earth. The conflicting interests will not even remain in the church together. To project our Gospel there we must know the field; that implies investigation. Many a church leader is like a physician who knows *inateria medica* well but cannot make an adequate diagnosis; he knows his Gospel well but has no knowledge of social problems. Jesus taught the Brotherhood of Man as well as the Fatherhood of God; his minister needs to know sociology as well as theology. If the church as a whole cannot speak it can support investigation and keep free the channels of expression; it can keep free the voice of prophecy and support the reformer and adopt into its future codes those things found good and true.

ALVA W. TAYLOR.

CORRESPONDENCE

Community Development and the Rural Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Every progressive city has within its confines some definite organized endeavor in the form of an association of commerce or some similar organization in which the objective is primarily the furthering of mutual interest and the development of the community. Modern community effort, however, does not stop with the 'safety first' principle in commerce or industry, it extends to every legitimate need of the entire community and includes besides the industrial also the social, educational, sanitary, æsthetic and religious demands of the public. Community development has entered the advanced stage of sociological ethics and rests upon the broad basis of applied Christianity.

If at any time within recent years the community idea gave the impression of a momentary fad, which would soon pass, it must now be conceded, that the movement is one here to stay, it has found itself and presents a distinct program. It is somewhat of a revelation and looks like a re-discovery of the kingdom of God among men and the realization of Christ's conception of the meaning of that kingdom as a realm of moral forces, a society of good will and benevolent activities, a realm of brotherhood and unselfishness, in which men would count of greater value than machinery and where the fact of God and human society should be held as facts of transcendent worth.

Cooperation between the various groups of society furnishes an opportunity for the merging of forces and ideals in the general social life, embracing saint and sinner, and is a distinct demand of the rural nature today. This type of community endeavor makes the kingdom idea paramount and appears like a new type of revival not merely to save a few nor to revive the church activities in general for the sake of the church, it is rather the salvation of society and this is the logical course in the development of Christian thought. It carries an atmosphere of helpfulness into the social and industrial thought of the time and prepares the way for Christianity to discharge its social and moral mission. Thus the kingdom of God becomes a workable proposition striving constantly to create an ideal world, realizing salvation from selfishness.

But what part, if any, plays the rural church in the community development? The church is still a potential factor to be reckoned with and community development without the church seems well nigh impossible. In discussing the various phases of the rural church, it would be necessary to deal specifically

with the church situated in the open country or small town and the church in smaller cities not to exceed three thousand inhabitants. In our analysis of the rural church we shall, however, classify the small city and open country church under the heading of rural church. It is evident that the church has entered a new stage in her development. The individualistic viewpoint in Christian thought is going out of style. The old mischievous assumption of the distinction between sacred and secular does not cover our conditions today. The thought of the constant antagonism between soul and body, of the eternal cleavage between the activities of men where preaching, praying and singing psalms is considered as service to God, while earning an honest living as a mechanic, agriculturist or any other profession is secular, does not attract the public mind any longer. This sort of teaching is in a large measure responsible for the double standards of life, which gives to God about one tenth of time and influence and unblushingly appropriates nine tenths for self.

If the church desires to retain her position of respect and usefulness, she must readjust herself to the broad, big issues of the day, which have no immediate bearing upon soul saving. She must not only promote soul culture, but also physical culture, the necessity of manly sports, music, art and sciences. The church in the open country must consider the sacredness of agriculture, the divinity of hard labor, she must bring the message of needed encouragement and cheer in promoting scientific farming.

The church of the future in the open country will be a community church, in which the entire community will feel a lively interest which will present to the population the true aspect of primitive Christianity, instead of the features and distinctions between Calvinism and Americanism. The community church that makes Christianity paramount over churchianity, will be the only agency that may reasonably expect to overcome the anti-social attitude in denominationalism and society. The rural church which desires to assume this greater responsibility in developing all the religious and social forces upon the broad basis of community need for the achievement of ideal environment, must be strictly non-denominational and non-sectarian. It must be a working organism of human forces, free from fad and keeping in mind the ideal community as paramount, instead of denominational grandeur. Too often the church has put organization, creed or orthodoxy before life and spirit and non-essentials have dwarfed the vital in church life.

That the church of the future in the rural country will be a community church upon non-denominational lines is reinforced

by the fact that leaders in all denominations are eager to exploit and capitalize the community sentiment for denominational ends. Wherever new churches are built or old ones renovated, they are dedicated as community churches. There seems to be an evident attempt to camouflage, for the time being at least, denominational ambitions. These attempts, however, are bound to fail, the public cannot always be deceived and the first essential for continued success in the life of the church must be community honesty, no community church endeavor built on deception can be permanently successful.

Taking the community church as a proper medium to function in our rural country, it is inevitable that some groups, now in the field, must subordinate and readjust themselves so as to make possible the community church. It is unfortunate indeed that the rural country has been abused and used as a breeding place for provincial denominationalism, which is the greatest hindrance to Christian union today and precludes in some sections any possibility for community effort. How to overcome this difficulty is the great problem in all federation and union efforts. The one potential obstacle, which spells defeat and failure, are the people in the rural country themselves, due to the teaching of a narrow religious provincialism, bearing strong on denominational loyalty, fostering a mistaken idea of the superiority of the church over and at the expense of Christianity. The awakened church sees the mistake, but the effects of such a culture for many generations, even centuries, cannot be effaced with one stroke. Before any commensurate results for union or federations may be expected, it will be necessary to inculcate a new spirit in ecclesiastical denominational education, a new appraisal of the value of denominational history, a new spirit of culture in church and Sunday schools. The new generation of church members should be tutored in the pure ideals of Christianity, and denominationalism as such will have to make a new public confession of its sins.

Community cooperation has grown principally on American soil and is a hopeful sign in our American life. It gives us hope to believe that the community church of the future will be strictly American. Practically every creed held in America today is an importation of either Europe or Asia, harking back to their founders, or a bitter contest over the analysis of credal dignity. This has caused isolation and produced self-satisfaction, bigotry and self-complacency, refusing to see big things, which is the cure for littleness even in religion. When America shall have freed herself from all foreign assumption in matters of religion and returned to the simple and sublime teaching of Christianity, when foreign ecclesiastical potentates shall rule the conscience of millions of innocent victims no longer, then may we expect Christianity to become supreme in America, which in turn will bring to us the full realization of a strong community church in every rural city in our land.

Fremont, Mich.

FREDERICK N. MAGDANZ.

Christian Charity

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you kindly allow me to say a few words anent the article by Mr. Obadiah Holmes on "The Threat of Millennialism." What I say is said in kindly spirit, for The Christian Century in many ways is big and broad. We must, however, remember that there is a breadth that may tend to narrowness and death—the Sahara Desert, for instance. I believe as does The Christian Century that Christianity is something that can get to the very root of our entire life, socially, economically, and in every other way. It is the great antidote for all of our ills. A practiced Christianity will bring the Kingdom of God within us. But to this end one of the elements most needed is Christian charity. In my opinion the article written by Mr. Holmes was not written in this attitude of mind. Prejudice and spiritual conceit in his own knowledge made his article unbalanced, and unfair. Who among us is so infallible as to know it all, so that we can speak with such authority and

sureness that we are right? With all our knowledge what do we know? True knowledge leads to humility rather than to spiritual conceit. Verily the true scholar will walk as treading on holy ground, for, with the gaining of knowledge he comprehends the vastness of his ignorance. Let us be charitable enough to believe that those who may differ from us are at least honest. I desire no man to agree with me at the price of his honesty. "An honest man is the noblest work of God." The light of eternity alone will reveal who is right and who is wrong in some things; and what if we are wrong? The spirit of such articles as that written by Mr. Holmes does not tend to make the church of God triumphant in the eyes of the world; but rather makes us the laughing stock of those who would bear our present civilization upon our heads, which is intensely Christian despite views to the contrary. If I were editor of The Christian Century I would temper my magazine with a broader and more charitable view of things; and you in doing so will rise in the estimation of a vast number of your readers.

JAMES DEANS.

Grafton, Nebr.

"Thoroughly Right and Altogether Wrong"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with very great interest, yet with a sense of steadily increasing protest as I passed from paragraph to paragraph, the vigorous and illuminating—and, in my judgment at the same time misleading—article by Dr. Peter Ainslie in your issue of May 12 under the title "The Denominational School." I wonder if you will permit me to say in your paper that Dr. Ainslie is thoroughly right and yet altogether wrong.

I agree with your distinguished contributor in practically everything that he says about the nature and purpose of education, especially do I agree that education "must deal with the wholeness of life" and that "education must be a unitary process or it is defective" but I would like to take very earnest exception to the implication which runs through Dr. Ainslie's article from beginning to end, to wit, that "the denominational school" is not a unitary factor but, the guardian of denominational traditions which are separative in character.

Certainly I would not suggest that so distinguished a leader does not know what he is talking about. Nevertheless, I think it altogether true that Dr. Ainslie does not make plain what he is talking about. It is evident that he is discussing institutions which have been founded and which are maintained for the purpose of conserving and promoting sectarian traditions, even sectarian shibboleths. Certainly there were such institutions once. If Dr. Ainslie says that some of them still exist he must know, or he would not make the statement. Indeed, I am willing to grant that there are schools and colleges which are predominantly sectarian in motive, but I would respectfully call your attention to the fact that the term "denominational school" or "denominational college" is used outside of the brotherhood known as Disciples, if not within, to designate any and all schools and colleges maintained by Christian churches of various denominations; I further respectfully protest that at least those schools and colleges maintained by the Presbyterian church are not supported because of a sectarian motive and are not dominated by any purpose to conserve denominational traditions or to be separative in character.

I feel quite sure that Dr. Ainslie was referring to a certain type of educational institution with which he may be more familiar than I am, though I suppose that institutions of this type do still exist. I am quite frank to say that I would not waste ten minutes of my time in efforts to perpetuate that kind of an educational institution; yet I am an officer of the board of education of one of the larger denominational groups. Why? Principally because of the belief that the church of which I am

a minister, and every other organized group of Christian men and women, has resting upon it an obligation to help provide an education which is really complete, an education which is really unitary, an education built upon the faith that "the soul of education is the education of the soul," and which, therefore, must include the religious element. To some of us at least the term "denominational school" or "denominational college" does not mean at all what Dr. Ainslie means when he uses that term. It means rather an educational institution supported by the church for the sake of providing a complete, instead of an incomplete, because materialistic education. It seems to me that this is not a distinction without a difference. The difference between a sectarian school and a denominational school—between a school supported for the sake of maintaining and promoting sectarian views and a school supported for the sake of producing true Christian citizenship—is a difference which is very notable and which ought always to be kept in mind.

JAS. E. CLARKE.

Editorial Offices

The Presbyterian Advance.

"Dementalized Textarians"

EDITOR THE CHRISTIAN CENTURY:

SIR: For some months I have been reading The Christian Century with pleasure and profit. I enjoy the freedom of its discussions. The article on "The Other Side" by J. B. Hunley in answer to Mr. Holmes prompts me to write you this letter. I have just read a book of more than 150 pages, double column, and scanned wierd drawings in connection with it. For once I could sympathize with Dr. Little of Garrett Biblical Institute. He used to say after going over our examination papers he needed a mental bath. The one who induced me to read the book believed, not only in the mechanical inspiration of the Bible as presented in the book, but he also believed in the inspiration of the author in his interpretations, and especially in his drawings. If he was inspired he was inspired to turn certain passages of scripture around to make them fit his plans; and not even a destructive critic would be more free in his handling of the scriptures. Context meant nothing unless he could make it by juggling bolster his plan.

I do not understand that Mr. Holmes meant that only a dementalized textarian could be a premillennialist; but that only such could go to the extremes that many are in their interpretation of the scheme. Certainly none of the men mentioned by Mr. Hunley held the extreme and un-Christian views that are being presented today. I have seen attempts by premillennialists to claim almost all of the great outstanding leaders of the past.

I should like very much to see the full and free discussion of both sides in your paper. But I am not sure of the wisdom of it. I am sure that no premillennial paper will allow the other side to present its views to its readers. I have had some experience along that line. After having one of the papers come into my home for three or four years I can't get even an answer by mail to my questions, to correct my supposed erroneous views. The fact is, as I see it, that they are afraid that to keep our hold upon God our faith must be supported by an infallible and unquestioned Bible. Then they must be inconsistent in interpretation to uphold this theory which no great branch of the Christian church has ever made an article of faith. I have many friends who hold, more or less, to this theory of inspiration; but among them he is the exception, even among preachers, who will read anything that presents the other side of the question. If both sides can be presented in your paper I will hail the discussion with joy. If theology will not stand airing I consider it of little value. If we can not differ in our beliefs and still love one another we are poor Christians.

Roodhouse, Ill.

GUY DEWHURST.

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British Table Talk

The City Temple Today

In common with many other institutions, the church made famous by Joseph Parker and R. J. Campbell is feeling the stress of present day conditions. Rev. F. W. Norwood (a Baptist from Australia), who on May 8 celebrated his first anniversary as minister, attracts large congregations and is personally popular, but he is confronted with a formidable financial problem which began to develop after Mr. Campbell's departure. Contrary to the general impression, the City Temple, though until recent years it always paid its way, has never been a rich church: the few wealthy men who at different periods have been associated with it were personal supporters of Parker or Campbell, rather than of the church as such. In the heyday of the latter's ministry 8,000 pounds was put aside, but this had to be drawn upon after he went. There is now a deficit in the church accounts of some 1,700 pounds—which is about the amount spent two years ago on the organ, which is much the worse for wear. It has been decided to buy for 1,200 pounds the organ now at Jesus College, Cambridge, and at a cost of about 2,500 pounds incorporate this with the one erected in the City Temple more than forty years ago—an interesting instance of Anglican and non-conformist fusion! In addition, there is a deficit of about 400 pounds on last year's current account, although the church's working expenses (including minister's stipend) are now lower than they have ever been. People have less money to give, and are apt to economize where it may be easiest. Under the leadership of a brilliant organist, Mr. Allan Brown, aided by the senior member of the choir, Mr. George Tidy, who has been associated with the church for forty-five years, the Choral Society raises 500 pounds a year for the church funds. An effort is being made to increase the church revenue by 800 pounds a year. In view of the national and even international character of the City Temple, the appeal is not limited to people directly connected with the "cathedral of nonconformity." Some time ago there was talk of substantial contributions from the United States, but none has arrived yet. The American and British flags still hang together behind the pulpit. The trustees have now taken power to mortgage the building up to 8,000 pounds, though it is hoped that most, if not all, of the money required will be given or lent privately. The Sunday congregations are excellent, the building being quite full in the evenings. None of his successors has been able to maintain the Thursday midday service at the high level at which Parker kept it for over thirty years. For some years Campbell exceeded Parker's numerical average, but in the latter part of his ministry the attendance dropped to a few hundreds and has never recovered. The hour of the service has recently been altered from 12 to 1 to 1 to 2. Rev. Charles Spurgeon, the surviving twin son of the famous divine, preached at both services in the City Temple on April 24, when collections were taken for the church funds and Stockwell (Spurgeon's) Orphanage.

A Church for Miss Royden

The long and weary search for a suitable building in which to hold the services conducted by England's leading woman preacher and her ministerial colleague, Dr. Percy Dearmer, and to provide a center during the week for the Fellowship Guild, seems at last to have come to a successful end. Unless there is a slip 'twixt cup and lip, which in this instance is not at all likely, by the time this letter has crossed the Atlantic negotiations that have been proceeding for some months will have reached a satisfactory conclusion. After scouring London and meeting with one disappointment after another, we at length lighted upon the Congregational church in Eccleston Square, near Victoria station, in the city of Westminster. This handsome structure was built about

seventy years ago by Mr. Seth Smith and presented to London Congregationalism. The church flourished for many years, notably during the long pastorate of the late Dr. Niles Nitchens, but, like alas! so many once-prosperous free churches, the "cause" gradually declined, until now the membership and congregation are very small indeed. The authorities of the church have shown throughout the negotiations the most fraternal and generous spirit, their one desire being that the building shall be put to the best possible use, and the London Congregational Union, in a disinterested spirit, has done all that it could to facilitate the transfer. The church seats about 1200 people, and there are a large hall below and other rooms. According to present arrangements, the Fellowship Guild will take possession in May and start its services there in June. Miss Royden will continue to conduct the evening service and Dr. Dearmer the afternoon "Five Quarters" (i. e., 3:15 to 4:30 p. m.). What will be done in the morning has not yet been decided. Miss Royden is very anxious to do as much as possible for the children of the locality. The various agencies now in operation—Sunday school, social and literary society, women's meeting, temperance society, etc.—will be taken over by the guild, and in time other activities will be begun. Miss Royden is surrounded by an army of bright young women eager for service. While Miss Royden and Mr. Dearmer are both members of the Church of England, the Fellowship Guild will continue to be an interdenominational body, uniting Anglicans and all types of nonconformists. Its new responsibilities will, of course, involve additional expenditure, and an appeal is made for 1500-2000 pounds to enable the guild to meet the initial outlay and immediate expenses. The Fellowship services, with their unconventionality, their combination of reverence and freedom, their delightful singing, their strong human note, are increasingly appreciated. Last Sunday in Kensington Town Hall people stood throughout the service and others sat on the floor. A collection was taken for the miners' children: "We must act," said Miss Royden, "fight our industrial battles on the stomachs of the children." After a month's rest Miss Royden has recovered her voice. In great demand on all sides, and always wanting to help good causes, Miss Royden is in constant danger of attempting too much. Her health has never been robust, and she is all the time fighting against physical disability.

* * *

"And the Sun Stood Still"

A new and ingenious explanation of Joshua x. 12-14 is put forward by Mr. E. Walter Maunder, F.R.A.S., formerly superintendent of the Solar Department of the Royal Observatory, Greenwich. He says that to the astronomer the words ascribed to Joshua, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," suggest two rough but definite astronomical observations. The sun to Joshua seemed associated with Gibeon, and the sun can be naturally associated with a place on the earth in either of two positions: it may be directly overhead to the observer, in which case he would consider it as being "upon" the place where he was standing, or he might see the place on the sky line and the sun, either rising or setting, just behind it. The Bible chronicler states that the sun was "in the midst of heaven," that is "overhead," in the "zenith." Next, the moon to be visible must be far from the sun; therefore it must have been low down on the horizon, in the direction of the valley of Ajalon, northwest of Gibeon. Hence the moon was setting and in its third quarter. The Amorites after their defeat fled towards the northwest, through the Beth-horons, then westward to Azekah and southward to Makkedah, where the battle stopped at sundown. It was at the moment, high noon, when the enemy was "discomfited," that Joshua, standing at Gibeon, made his exclamation. The Israelites had already been seventeen hours on foot, and a very long, arduous pursuit lay before them. The sun's heat must have been most distressing, and

Joshua desired it to be tempered. A great hailstorm swept up from the sea ("the Lord cast down great stones from heaven"), bringing with it a sudden lowering of temperature, and no doubt hiding the sun with thick clouds. This, Mr. Maunders has no doubt, is the meaning of the word that our version translates "Stand thou still," but which literally means (as is indicated in the margin) "be thou silent." The secondary meaning of the word is "to desist" or "to cease" and therefore in some cases "to stand still." But it is impossible to suppose that Joshua at noon in high summer, in the highland of southern Palestine, one of the hottest countries of the world, wished the sun to be fixed overhead for many hours still to come. He wished it to cease, not from moving but from burning. Seven hours later when he reached Makkedah the sun was setting. From Gibeon to Makkedah by the route indicated is some thirty miles, a full day's march for an army. But the Israelites had not clocks or watches, and the only mode of measuring time available to them was the number of miles they marched. So measured, that afternoon seemed to be double the ordinary length: "the sun hastened not to go down about a whole day."

* * *

The People's Theater

Visitors to London should not fail to make their way to the Royal Victoria Hall, familiarly known as "The Old Vic," opposite Waterloo Railway Station. It is remarkable that dramatic and musical art of high quality has for years flourished in the poorest and most populous parts of London. Here the flame of Shakespeare's genius burns brightly; here may be heard the great operas and oratorios; here at Christmas and in Lent Nativity plays and Moralities may be witnessed; here all the year round educational lectures are eagerly listened to by a very mixed audience. It is impressive when at the close of a Nativity play 2000 people stand up to sing *Adeste Fideles*. During its hundred years' history great actors, including Edmund Keen, Samuel Phelps, Junius Brutus Booth, and Henry Kemble played on the boards of this spacious Thames-side theatre. Dickens has described it in *Sketches by Boz*, and John Mollingshead in his *Autobiography* thus depicts a typical audience in those days: "The gallery of the Victoria was a huge amphitheatre, probably containing about fifteen hundred perspiring creatures; most of the men in shirt sleeves, most of the women bareheaded, with colored handkerchiefs round their shoulders. This audience was always thirsty and not ashamed. It tied handkerchiefs together until they formed a rope, which was used to haul up large stone bottles of beer from the pit and occasionally hats that had been dropped below." Forty years ago Miss Emma Cons, an art student, initiated a movement which in time converted what Charles Kingsley in "Alton Locke" called "a licensed pit of darkness, a trap of temptation" into a People's Theatre and the Home of Shakespeare. When she died, nine years ago, her niece, Miss Lillian Bayliss, who had been working with her, took charge and further developed the enterprise. Workingmen and school teachers come from all parts of London to study and enjoy Shakespeare faithfully presented, and the denizens of the immediate neighborhood are not slow to show their appreciation. At Christmas and Lent Miss Bayliss links up religion and the drama by inviting clergymen to introduce sacred performances with brief addresses. Shakespeare's birthday was celebrated by the presentation of *Hamlet* in its entirety, and three other of the Bard's plays were given during the festival.

* * *

Dr. Shakespeare Retiring

After guiding the destinies of the Baptist denomination with the vision of a seer and the genius of a statesman, Dr. J. H. Shakespeare announces that he wishes to retire next year when he will be 65 years of age, having been secretary of the union for nearly 25 years. During this period he has done wonders in consolidating and unifying the denomination and has been mainly

instrumental in raising about 750,000 pounds for providing the headquarters for ministerial sustentation and other purposes. His dream of a united free church has not been realized, but he has done more than any free churchman to promote reunion.

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Personal

Dr. Randall Thomas Davidson, who was 73 on April 7, has been 30 years a bishop and 18 years Archbishop of Canterbury.—The Bishop of Chester wishes his new home to be called "Bishop's House"; he says "Palace" is apt to be a little misunderstood nowadays.—Mr. D. C. Lathbury, formerly editor of the "Guardian" and the "Pilot," is 90 years old.—Dr. Soderblom, Archbishop of Upsala, who is visiting England, in connection with the World Alliance for Promoting International Friendship through the Churches, says we need a new Confession of Faith and proposes the establishment of an Ecumenical Council "of the one holy catholic church throughout the world"—of which the "churches" are branches.—The Archbishop of Canterbury, in response to an appeal to his grace on a certain utterance of the Dean of St. Paul's, having said that Dr. Inge is "occasionally eccentric" and does not "represent the mind of the church of England," the Dean exclaims: "Heaven forbid that I should try to represent it! I have no axe to grind; bootlicking is not to my taste; and I strongly believe in speaking the truth, especially to those who seldom hear it."—At a lunchtime service in St. Paul's, Covent Garden, before a crowded congregation, Canon Adderley "arraigned" his friend and neighbor, Rev. H. R. L. Sheppard, touching certain modern methods employed at St. Martin's. Defendant, who gave a good account of himself and his proceedings, pleaded that he belonged to no school, and, please God, never would; he was a pilgrim in search of light and truth.—In the same church Mr. Ernest Bevin, "the Dockers' K. C.," stated the case of the coal-strikers.—"Do not permit old age to blind you to the movements of the day and hour; always think of yourself as young and go forward as one who is young," said Dr. Clifford at the annual meeting of West-

Suggestions for Commencement Gifts

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THE CHRISTIAN CENTURY PRESS
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bourne Park Church, where he ministered for nearly 60 years, whose membership is now 603 (38 added during the year) and which raised 6,285 pounds in 1920.—Dr. Jewett's health has improved in the South of France, and he returns to Westminster Chapel in May.—Dr. W. C. Poole, an Australian, under 50, has made a buoyant beginning (in a white waistcoat) as Dr. Meyer's successor at Christ Church, Westminster-bridge-road.—Mr. G. H. Shakespeare, son of the Secretary of the Baptist Union, has been appointed one of Mr. Lloyd George's political secretaries.—Rev. F. Chalmers Rogers, M. A., whose father, grandfather (Dr. Guinness Rogers) and great-grandfather were ministers, has become minister of East Hill Congregational Church, Wardsworth.—Son of Dr. David Thomas, Dr. Arnold Thomas, fifty years ago at his father's request preached in Highbury Church, Bristol, of which he has been minister for 46 years.—Rev. W. Legarton has begun the 50th year of his ministry at Brentwood.—At the age of 88, after 57 years as minister of Ecton Congregational Church, Northants, Rev. John Field has retired.—Dr. R. J. Campbell during July and August will preach in Episcopal and Congregational churches in San Francisco.—Dr. J. A. Hutton, Glasgow, will spend August and early September in America, taking part in the Northfield Conference, attending the Pan-Presbyterian Council at Pittsburgh, and preaching in Philadelphia.—Dr. J. H. Rushbrooke will attend the annual conventions of the Northern and Southern Baptists and afterwards go to Toronto.—Dr. R. F. Horton has arranged a reunion of the sixty members of the International Congregational Council who sailed on the Adriatic to Boston, and will convert his church room into a replica of the deck, the smoke-room, and the tea-room of the ship.—Rev. G. Stanley Russell and Mrs. Russell (a Canadian) revisit Toronto in July.—Dr. Charles Brown takes part in the jubilee celebrations in October of Bloor Street Baptist Church, Toronto.—Prof. Hugh Black is coming from America to England, via Paris.—Rev. S. Hugh Lennox Hodge, formerly of Sewickley, Penn., who supplied the pulpit of St. John's Wood Presbyterian Church, London, during the winter, will spend the summer in Scotland; in April he preached in United Free St. George's, Edinburgh.—Among American preachers expected in England this summer are Rev. Albert E. Day, Canton, Ohio; Prof. A. J. W. Myers, Hartford, Conn.; Rev. Ernest C. Wareing, Cincinnati; Rev. Miles Krumbine, Dayton, O.; Dr. Stalker, Ann Arbor, Michigan; Dr. W. H. Matthews, New York; Dr. Frank H. Hosmer, Greenwich, Conn.; Rev. E. M. Wylie, Montclair, N. J.; Dr. C. L. Kloss, Oakland, Cal.; Rev. Avery A. Shaw, Brooklyn; Dr. A. E. Harris, Philadelphia; Dr. C. W. Gilkey, Chicago.—Last year eighty Congregational ministers dropped out of the ranks by death or retirement, and only fifty-one men presented themselves at the colleges as candidates for the ministry.

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A Misstatement

The statement made on this side that the secretaries of the Baptist and Congregational Unions both refused a request to grant five minutes in their May Assembly programs for the advocacy of Anglo-American friendship is entirely inaccurate and is the result of a most unfortunate misunderstanding. After the programs had been completed they received a letter asking them to find room for the question of interchange of preachers between the two countries, and they much regretted that this could not be arranged, the programs being already overcrowded. The international interchange of preachers has been advocated at previous assemblies, and it need hardly be said that everybody is heartily in favor of it.

ALBERT DAWSON.

Contributors to this Issue

ROGER W. BABSON, statistician; author "Business Barometer," "Selected Investments," "Religion and Business," etc., etc.

THE SUNDAY SCHOOL

Our Nation *

FIRST I must see to it that I am genuinely a Christian, then I must see that my family is Christian, then I must reach out to my community, seeing that its customs are Christian. My next circle includes my nation.

Forcibly, during the war, we had it brought home to us that we owed a duty to our country. Uncle Sam had the right to claim our very lives; taxation shows his right to our property. Now, that peace is restored, we owe our country honorable living. Two very important practical matters demand consideration at this point. First, our Christian obligation demands that we honestly pay our taxes and vote. No Christian can juggle with his income taxes. Any man or woman who cuts any corners or who plays any tricks in order to evade the full payment of all taxes, who lies about moneys in bank, or notes or mortgages or earnings may be a worldling, but he or she certainly is not a follower of Him who told his disciples to pay the taxes due. This is not a popular subject. Many who read this would rather have me discuss the "old gospel," but I am saying that a "tax-dodger" is a mean, contemptible, small-bore proposition and a disgrace to any church. I stick in the dagger and turn it around. Make the most of it. Not only must one pay taxes in order to vote, but one is not a good citizen of our noble republic who does not carry his share of responsibility in the choice of the men who represent us in the offices of power. To be a citizen of the United States is not only a privilege to be enjoyed but also a responsibility to be carried. Good tests for Christianity are honest response to taxation and intelligent discharge of the voting obligation. Second, our Christian obligation to our state demands reverent obedience to all laws. In the mind of at least one thinker, the most dangerous element in our modern day is the lightness with which laws are evaded or broken. Sometimes the one who breaks the law is a poor, uneducated fellow whose conscience is blunt, sometimes it is a rich man who hires a keen attorney to discover some loophole in the law. There is a law against the manufacture and sale of intoxicating liquors—but how jokingly it seems to be regarded by many! One of the causes of the wave of crime now sweeping our land is the common verdict that one can commit murder or rob a bank and "get away with it." One can gamble on the chances of evading the police, of escaping the court or of getting out of jail by fraud or by pardon. Criminals cannot be oblivious to these facts. The lightness with which many so-called Christians regard our laws is to blame for many of these appalling conditions.

Reverence for law and authority is a crying need. Fundamentally, this roots back in disrespect for parents. Children are tyrants in too many homes, and parents become only slaves and conveniences for young America. Some way or other, a wholesome regard for laws must be inculcated. Authority must be respected. It is not our province to decide which laws we will obey and which disregard. Roosevelt said the best way to get rid of a bad law is to enforce it—then people will legislate it off the books.

Let us not wander off into space in this discussion, but let us settle these fundamental things: Honest payment of national taxes, intelligent discharge of the franchise, reverent obedience of all laws. Demoralization must eventuate unless our laws are respected and enforced.

JOHN R. EWERS.

*June 5. Making the Nation Christian. Ps. 33:12; Prov. 14:34; Rom. 13:1-7.

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lutherans Interpret Attitude on Cooperation

The failure of the United Lutheran Church to accept membership in the Federal Council up to this time has led to much misunderstanding of their attitude. They regard the question of the cooperation with the Federal Council as still an open one. In the meantime Rev. C. M. Jacobs has set forth in the Church Review a statement of the Lutheran attitude toward church union and cooperation. He says: "There are four things which any church ought to be ready to do. The first is to declare what it believes, always, everywhere and to everyone. The second is to look upon other churches as Christian bodies. We must speak the truth, but we must speak the truth in love. The attitude of hostility, of jealousy and suspicion must give place to one of Christian courtesy and frankness. A church should always be ready to cooperate in works of serving love, so far as this can be done without surrender of its interpretation of the gospel, without denial of conviction, and without suppression of its testimony to what it holds as the truth."

Find Heresy in Princeton University

When heresy breaks out at Princeton, the times of the end must be near at hand, in the language of the premillennialists. This university has long been regarded as the haven of orthodoxy. Now the Presbyterian announces that Prof. Edwin Grant Conklin, teacher of biology in Princeton, utterly rejects the supernatural "as the uncaused, undetermined and unlawful." Other heretics are also mentioned, particularly one in the field of psychology. There is not much left for the orthodox student except the Bible Institutes in our various cities, since the last of the great universities shows signs of going over.

Rev. John Haynes Holmes Barred from School Buildings

Rev. John Haynes Holmes is a socialist, a pacifist and is too radical in religion to be a Unitarian any more. Yet he is to be counted among the leading minds of New York City, and his ideas are at least worthy of respectful attention. He has recently been barred from speaking in the public school buildings of New York because of his alleged heresies. Just when did public school boards begin trying ministers for heresy? We always thought that was one of the special prerogatives of the self-appointed hounds of the Lord in the church.

Devotes Whole Issue to the Movie Problem

The Congregationalist devotes its May 12 issue to the reports of various churches on the use of movies in the churches. Rev. Edward Archibald Thompson, of Quincy, Ill., asserts that in his church a small service of seventy-five people was changed to a congrega-

tion of three hundred and fifty, in which are large numbers of people who do not ordinarily go to church. His ideal has been to provide a service in which there was the same devotional quality as in the conventional service. He uses a great deal of music and closes with a short sermon distinct from the pictures. Rev. Robert G. Armstrong, of Spencer, Mass., uses films of great moral novels and dramas, such as "Les Misérables." He thinks the filming of the Bible dramas has been badly done, and prefers not to use these films. The two great difficulties encountered by the churches seem to be the expense and the difficulty in securing suitable films. Some churches prefer to restrict the use of the machine to the week-night recreational meeting, in which case there is very much more latitude in the choice of the films. Rev. Erwin J. Urch, of Philadelphia, reports a Friday evening exhibition which is attended by three hundred people and which finances itself by free-will offerings. Six companies, and perhaps more, are now making special offerings of film for church use. As these develop their lists of films, the question of film supply will be largely solved.

"Gloomy Dean" Coming to America

One of the most challenging writers of the Anglican church is Dean Inge. He is sometimes called the "gloomy dean" because of pessimistic utterances, but he has flashes of humor and is anything but a dull personality. He is coming to America soon for a tour of the country and will probably attract a wider hearing than some English visitors of the past year. Being charged recently with not representing the Church of England, he said, "Heaven forbid that I should try to represent it. I have no axe to grind. Bootlicking is not to my taste. I strongly believe in speaking the truth, especially to those who seldom hear it."

Unique Ministerial Cooperation

Church union is often hindered by the higher-ups of the ecclesiastical order, but in local situations great harmony of purpose is often wrought out by the ministers. The preachers of Morrill, Kans., are evidently good fellows. They have formed a gospel quartette and are touring the surrounding country singing the gospel into the hearts of the people. This device brings a good many to hear preaching who would otherwise not do so.

Cooperative Council Runs into Difficulties

The Cooperative Council of City Missions has for fifteen years been the clearing house for city mission comity in Chicago. Organized by Dr. Shailer Mathews, and for a number of years under his strong directing hand, it has in more recent years been having difficulties. In some cases denominational

churches that operate under a congregational polity have refused to accept the recommendations of the council, and there is no ecclesiastical authority to compel them to do so. The United Presbyterian denomination has recently resigned its place in the council and will go it alone henceforth unless won back by the special committee of the Council appointed to arbitrate with them. At the last meeting of the Council new officers were elected and Rev. Perry J. Rice is the new chairman of the organization. Mr. Rice is executive secretary of the Chicago Christian Missionary Society, a Disciples organization.

Lawsuit Against Church Leaders

An independent organization among the Disciples of Christ, known as the International Christian Missionary Association, with principal offices at Minneapolis, conducts a training school for Americanization workers in Minneapolis and collects funds for work among immigrants. This organization has brought suit against Rev. C. W. Cauble, state secretary of Indiana; Dr. H. O. Pritchard, secretary of the Board of Education; Rev. Milo J. Smith, secretary of the Board of Temperance and Social Welfare, and Rev. S. Grundy Fisher for libel. The Minnesota concern asserts that it was hindered in gathering \$100,000 for its work in Indiana by unfavorable interpretations of its work, and is suing for this amount. The incident is embarrassing, but will in the long run prove useful in defining the spirit and motives of the independent missionary organization.

Church Honors Its Old Men

First Christian church, of Litchfield, Ill., has three elders emeriti. Mr. William Allen is 88 years of age. He has been a lay preacher through the years, having served a number of churches in the vicinity of Litchfield. Mr. James E. Masters is 84 years of age. He has been an ordained minister. In 1916 he came to Litchfield. Mr. Leroy F. Wood is 80 years of age. He united with the Litchfield church in 1857, but for many years lived in Indiana. In 1883 he returned to Litchfield, and since then has been an occasional preacher for churches in the vicinity. These veterans help to put a wonderful spirit into the Litchfield church. The pictures of these men were in a recent issue of the parish paper.

German Lutherans Will Put Million Dollars Into a Seminary

The Synodical Conference is an organization of Lutherans of German descent with somewhat less of conservatism and exclusiveness than is characteristic of Missouri Synod Lutherans. Their work has been largely in the German language in the past but great progress has been made in changing over to English in the years since the war. This group of Lutherans announces that they will

shortly build a new building for Concordia Seminary in St. Louis at an expense of a million dollars. This achievement will be made possible by the energetic work of the Lutheran Laymen's League which has wiped out the synodical debt, and provided funds for a number of worthy purposes.

Women May Enter Bishop's Council

The Protestant Episcopal Church faces the insistent demand of its lay people for a modernization in government. The discriminations against women are a constant cause of friction. Bishop Lawrence of Massachusetts seems to be leading the church toward a more liberal policy. It has been ruled recently that women may become members of the Bishop's Council in that state. This is the highest lay position in the gift of the church. Other lay positions are withheld from women by reason of the canon law. This law may be amended by succeeding general conventions.

Unitarians and Ministerial Students

President Southworth of Meadville Theological Seminary tells the story of Unitarian enthusiasm for the ministry in these words: "In 1916 our four hundred and forty-eight churches in the yearbook were sending to our schools of theology, Harvard, Meadville and Berkeley, to study for the ministry, two and one third students annually. It seemed, therefore, that it required exactly one hundred and eighty three churches to produce a single recruit for the ministry, or to put the matter in another way, it required a single Unitarian church one hundred and eighty three years to produce a prospective minister. There was a slump in candidates for the ministry after 1916. I suppose the situation is worse now." This year there are 15 students at Meadville, and two Unitarians at Harvard. This shows that the Unitarian students for the ministry have declined fifty per cent since 1916.

Christian Leader Studies Reform in Funeral Customs

Dr. Graham Taylor, in his foreword to a new volume just published by the University of Chicago Press under the title of *Funeral Management and Costs*, written by Rev. Quincy L. Dowd, says that "this unique investigation is a journey of discovery along the border-line between life and death. It traverses a no-man's-land which almost all of us in America must orient for ourselves, as one by one, or family by family, the living carry the dead across it." The book is a popular presentation of a subject which has been scientifically investigated, and deals frankly with funeral extravagances and cemetery profiteering. Case-studies are given of last-sickness costs, the expense of mourning apparel, and of burial among the poor. Undertaking charges and transportation are discussed at length. The Census Bureau, the author says, estimates that 2,000,000 deaths occur annually in the United States. On the basis of an average expense of \$150 for individual funeral and

burial, exclusive of graves, tombs, monuments, and last-sickness costs, the total undertaking bill yearly for America would be \$136,000,000. Among the chapters of special interest are those on cemetery management, the monument and mausoleum trade, burial in other countries, and the advantages of cremation.

Princeton Man Will Represent Bible Society in Levant

The American Bible Society has chosen Rev. J. Oscar Boyd, D.D., to be its representative in the Levant. He is at the present time pastor of the Church

of the Redeemer, of Paterson, N. J. In former years he served on the teaching staff of Princeton Theological Seminary, teaching Old Testament in that institution. He shared the editorial responsibility for the Princeton Theological Review for six years. He is a distinguished publicist and will bring to his work among the Arabic peoples a wide knowledge of their problems.

University of Chicago Continues to Use Great Preachers

The University of Chicago brings to its students the inspiration of the very

Fosdick Defends Industrial Creed

THE recent attacks of the Pittsburgh Employers' Association upon the Federal Council of the Churches of Christ in America for their industrial program drew forth a vigorous rejoinder from Rev. Harry Emerson Fosdick in a sermon at the First Presbyterian Church, New York, on May 8. Preaching upon the subject "Progressive Christianity" he said in part:

"One of the most amazing exhibitions of this same spirit (of opposition to new applications of Christian teaching to social conditions) has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. It was this same group of gentlemen who, a little while ago, attacked the Young Women's Christian Association because that beneficent organization desires, not simply to assure the young women of America a safe entrance into heaven, but to insure them decent conditions of living on earth before they get into heaven. And now this same group has attacked ferociously the Federal Council of the Churches of Christ in America, the organization that effects the cooperation of thirty great evangelical denominations in this country. Listen to this attack:

"The radical and bolshevik elements in the churches seem to be cooperating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

There is no use wasting time answering a charge like that. You have in your hands today the "Social Creed of the Churches" of the Federal Council, a cautious statement of some areas in our public life that need a fuller application of the principles of Jesus. Moreover, the president of the Federal Council is Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture bolshevik propaganda going on under his superintendence. But as this attack has been so widely published and so widely commented upon, it is necessary that the Christian pulpit should pay attention to it.

"For one thing, the persons who have launched this attack apparently propose to settle the matter of the social application of the principles of Jesus by money.

'Determined to discontinue financial support' is their proposition. 'We will buy you,' they say to the churches and, in particular, to the ministers of the churches. 'If you will do as we say, money: if not, no money.' May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America? I am speaking for multitudes of my brethren when I say, 'Before high God, not for sale!' Indeed, I suspect that there has been a crop of sermons on the social question preached throughout this country that would not have been preached if it had not been for this public attack, so that those of us who are interested in having such sermons preached might almost thank these gentlemen for their unintentional assistance. There would have been, I suppose, no Luther if there had been no Tetzel, and if there had been no George the Third, there would have been no George Washington. Action and reaction are generally equal and if anyone wants to make sure that the social teachings of Jesus shall be the centrally absorbing subject of the Christian pulpit in the next year or so, the easiest way is to offer to buy our silence for money.

"Far deeper, however, and more important is this serious matter: No thoughtful man can regard without anxiety the disruptive elements that are abroad in our social life today. That phrase 'social revolution' occurs with alarming frequency and carries with it ominous significance. Said one of our leading orators recently in New York City: 'The day of social evolution has passed and the day of social revolution has arrived.' Well, God pity us if that be so! For 'social revolution' now has a very clear and definite significance. It means that a minority group in the commonwealth, through organization controlling the indispensable necessities of human life, can by concerted action force their will on the majority, break down the fundamental principles and institutions of representative government, by violence seize the power of the state and use it as they will. That thing has already been done in Russia and upon the witness of a man like Bertrand Russell, a communist himself, has been attended by such incidental circumstances as loss of all free speech, all free assembly.

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greatest preachers of the land. In an academic year the widest variety in message and personnel is afforded. The University Preacher at the University of Chicago on May 15 and 22 was Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, New York City; and on May 29 Rev. Frederic W. Perkins, of the First Church, Lynn, Massachusetts. Dr. John Kelman, of the Fifth Avenue Presbyterian Church, New York City, will preach on June 5. The Convocation Preacher on June 12 will be President Clarence A. Barbour, of Rochester Theological Seminary, who was president of the Northern Baptist Convention in 1916-17 and is the author of a number of books.

Young People are Interested in Discussion

One of the most successful young people's organizations in the country is the discussion club of East End Christian church, of Pittsburgh, where Rev. John Ray Ewers is pastor. Every Sunday evening a hundred or more of interested young people take tea together and discuss some topic that is significant to them. Some recent topics are "Baseball and Christianity," "Does Christianity Pay Dividends?," "Will the Church of Christ Regain Its Dominant Power Upon World Affairs That It Held Prior to 1914?" Some one leads the discussion and then the young people give expression to their views.

Seminary Modernizes Its Program

The Newton Theological Institute, a Baptist institution of Massachusetts, has recently taken steps to broaden the character of its work. On the recommendation of its president, Dr. George E. Horr, the trustees voted at a recent meeting to allow women to become students in the institution. This decision was taken in the facing out of a practical situation. The work of religious education is

creating a new body of experts in the church, and in many cases women are being called to direct the work of religious education. This leaves the men free for the work of the pulpit, and every denomination has a great lack of candidates for the work of preaching. Only women with baccalaureate degrees will be admitted. The women students will be housed in Sanborn House. Our grandfathers would have been horrified at the idea of women in theological institutions but already a number of seminaries have made provision for the reception of women students.

Church Federation Secretary Helps China

The China famine relief becomes the more urgent in view of the recent cablegram stating that in the province of Chi Li the spring crops are a failure on account of drought and that no relief can be hoped for now until the August crops are harvested. Dr. Howard Agnew Johnson, secretary of the Chicago Church Federation, has taken charge of a campaign in Illinois to sell five million China Famine Relief stamps. He has called to his aid the heads of the various women's missionary organizations.

Great Church Issues Its Reports

One of the strong and resourceful churches of the Disciples, with a nationwide reputation, is Independence Boulevard church of Kansas City. To this church Dr. R. H. Miller came eighteen months ago as pastor. A report was issued recently for the eighteen months. In that period there have been 399 accessions to the church membership, 161 by confession of faith. In two years the Sunday school enrolment has increased by fifty per cent. In the past eighteen months the church has raised for all purposes a total of \$125,740.64. In addition to the generous contributions to the various missionary funds, a community House is financed in Kansas City

which has a large ministry. This is the congregation of which Mr. R. A. Long, the wealthy lumberman and philanthropist, is a member.

Great Publicist Ends His Public Career

Among those who helped bring in the prohibition amendments, Mr. John G. Wooley is to be counted as one of the most brilliant of the publicists. He went up and down the land with public addresses which are now available in book form, and which have been pronounced by Prof. William Cleaver Wilkinson of the University of Chicago as a significant contribution to American literature. Mr. Wooley is now past seventy and is worn with the arduous duties of his long campaign for public righteousness. He will make a public end to his public career in a testimonial meeting which will be held in Calvary Methodist church, of Pittsburgh, June 5. At that time the Wooley Testimonial Committee will present him with a token of their love and esteem.

General Pershing Addresses the "Y" Men

The former Commander-in-Chief of the American Expeditionary Force, General John J. Pershing addressed the thirty-fourth annual meeting of the international committee of the Y. M. C. A. at the Waldorf-Astoria Hotel in New York on May 11. He used very plain words in dealing with the criticisms that were directed against the Y. M. C. A. during the war. In the meeting were a number of the most prominent laymen of the country. General Pershing was the principal guest at the meeting, which was arranged by a committee including A. C. Bedford, Cleveland H. Dodge, D. Hunter McAlpin, Herbert L. Pratt, William Jay Schieffelin, James M. Speers, William Sloane and Alfred E. Marling, who acted as toastmaster. "It was in the World War that we came in closest touch with the organization," said General Pershing. "Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service. Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in those trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Y. M. C. A. to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty." Referring to the difficult transportation situation and other obstacles met by the organization, General Pershing said: "All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too of-

FOSDICK DEFENDS INDUSTRIAL CREED

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bly, all free publication, all free representation, all free transportation. Again and again, in Britain, with every great strike, the pendulum swings more dangerously near that fateful hour. But here in America we yet have the best chance left on earth to achieve, as the Social Creed of the Federal Council says, 'by orderly and progressive social reconstruction instead of revolution by violence' the ends we seek. Everybody who really cares for the institutions of America must pray for that. Every responsible organization from the Federation of Labor to the Chambers of Commerce really wants that. My friends, social revolution is too costly a way to get progress. For while it sometimes does mean the demolition of old evils it means the demolition of old gains too, that take long generations to build back again.

"Just because this is the case, one looks with fear upon an announcement like this from Pittsburgh, for this letter indicates

the surest and swiftest way to land this country in violent social revolution. Repress the endeavor to apply the principles of Jesus to the social order; repress the Young Women's Christian Associations in their interest concerning the life and labor of the young women of America; repress agencies that seek the amelioration of human relations in industry; try to keep the economic situation static in a dynamic world; and when you have long enough repressed the possibilities of orderly social progress you will get the inevitable consequence, disorderly social revolution. You cannot keep anything static in a dynamic world and when we forward looking, liberal Christians pray and work for the application of Jesus' ideals to our social, economic, and international life, we are not disruptive; we are salutary. The application in a thoroughgoing fashion of these social ideals of the Federal Council to American life today would be the best insurance we could have against social revolution."

ten took advantage. But as a matter of fact, this feature of the work of the Y. M. C. A. deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained. Finally, I wish to express the belief that this association will continue to grow in usefulness to humanity, and will clearly become a universally recognized force in our national life, against which the power of evil may not prevail."

General Assembly Faces Some Solemn Facts

On May 19 a very impressive report on moral conditions was brought in by Rev. Hugh B. McCauley, D.D., of Paterson, N. J., at the General Assembly of the Presbyterian church now in session at Winona Lake. Summarizing the results of a questionnaire addressed to stated clerks throughout the country, the committee finds their replies optimistic in spirit, but pessimistic in facts. "Many home ties were broken by the war. Many drifted away from the church. New standards of behavior are set up. Temptations swarm around the young. The crowds throng the corrupting movies. Foreign propaganda is strong, making us suspicious of our Allies. Divorce is easy and increasing. Crimes of violence are multiplied. The church has her troubles. Even the Lord's Supper reaches only 50 per cent of church members. In many quarters the prayer meeting is neglected, the Sunday evening service is failing, and family worship and even religion fading from the home. But on the other hand there is much to encourage. Patriotism is not dead. Brotherhood is not wanting. Charity is unstinted. Prohibition has improved communities, has increased savings, and kept down crime. Public opinion is awakening and men and women in church and state are calling for progressive legislation, for better enforcement of law, for higher type of men for public office, for moral reforms in society. The addition of women's influence in public life is a tremendous help."

Unitarian Minister Takes Mr. Bryan to Task

William Jennings Bryan is touring the country with a special address in which he speaks in behalf of prohibition enforcement and against Darwinism. This makes a difficult situation for his host of friends, for most of them agree with him about prohibition and disagree with him about evolution. In most of the cities where he goes the ministers are taking pains to explain to their public that the church of today is not engaged in a warfare against the evolutionary hypothesis. In Kansas City recently Rev. L. M. Birkhead, pastor of All Souls Unitarian church, replied to Mr. Bryan on the issue of evolution. He said: "Mr. Bryan criticizes Darwinism and evolution. Modern scholarship has discredited the story of Genesis as a reality. It is no longer possible to believe in the creation of the world in seven days 6,000 years ago. Since the old theory has been discredited we must accept the next most plausible theory, that is evolution. The story of the evolution of the world is recorded for

the most part in the record of the rocks. It is not a perfectly complete story, but enough of it is there, as anyone will discover by reading a good book on geology to make the story out. The higher critic is not trying to destroy the Bible; he is simply attempting to find out the truth about the date, the authorship, the mode of composition and the character of the books that make up the Bible. Of course, the higher critics have come to see that the old view of the Bible is now untenable. They have discovered contradictions in the Bible. They have discovered that God has been represented as childish and cruel. For instance, the story of creation in the first two chapters of Genesis is contradictory; in fact, there are two stories, one in the first chapter of Genesis and one in the second chapter of Genesis. In the first story the world was created in seven days, in the second story it was created in one day. In the first story, man was the last work of creation, in the second story he was the first work of creation. In the first story, man and woman were created at the same time; in the second story, man was created first and woman was created as an afterthought. The Bible teaches that the world is flat; that it has four walls about it, with a canopy above. The only place in Christendom where the Bible theory of a flat earth is taught is in Zion City, Ill., where Voliva leads."

Business Men Will Recruit the Ministry

The supply of ministers is a problem that is baffling the authorities in more than one denomination. The Congregationalists need 250 ministers this spring and will graduate 38 from their seminaries. Methodists north and south will need 4,000 men if all appointments are to be met. Not half of this number will be available. The northern Presbyterians

will need 380 new men this year and 168 will be graduated from the seminaries. The Episcopalians need 380 and at the present time can find only 170. The Baptists of the south have over three thousand pastorless churches. In the country at large the number of churches without ministers is 33,000. Recent conferences over the question of ministerial supply have resulted in the plan of sending out business men to recruit the ministry instead of having this work done by the ministers themselves.

Organize to Help the Prisoners

The American church is developing a new conscience with regard to the prisoners of the nations, who have long been neglected. The ministers of Atlanta, Ga., organized some time since for Christian work in the federal prison there. More recently the Christian forces at Ft. Leavenworth, Kans., have organized the Prisoners' Welfare Association. The usual forms of aid for prisoners and their families are planned, but one feature is unique. The organization will work for legislation by which the prisoners will be allowed to do useful work and thereby give partial support to their families.

Russian Writer Declares Religion Has Become Victorious

When the Bolsheviks first came into power in Russia they did everything possible to alienate the people from religion. "Religion is the opium of the people" was one of the watchwords. This endeavor is not a success, according to Boris Solokov, writing in a radical daily published in Paris. He summarizes the struggle in these words: "In a bloodless struggle the Orthodox church has defeated Bolshevism. But, having been victorious, it has been transformed itself. It has become more of a church, more

Chicago Disciples Lose Down Town Pastor

THE sudden death of Rev. Austin Hunter removes from the circles of Chicago Disciples the pastor of their largest Chicago church. Mr. Hunter was pastor of the Jackson Boulevard church, located near the corner of Western avenue and Jackson boulevard. While many other churches in this neighborhood have been closed up or have moved away for lack of a constituency, Mr. Hunter kept together for a dozen years a congregation of about eight hundred people. The fluid character of the population of the neighborhood will be indicated by the fact that Mr. Hunter received into the membership of the church more than 1,500 people, and yet the present membership is scarcely larger than when he entered upon his work. He recently led in the raising of a fund for an imposing parish house building and had large plans for the use of this building in education and recreation. Mr. Hunter was a graduate of Ohio Normal University, of Hiram College and of the Divinity School of the University of Chi-

cago. He held important pastorates in Cleveland, Indianapolis and Chicago. While in Indiana he was president of the Indiana Christian Missionary Society. In Chicago he was a member of the various church boards, and this year served as president of the Disciples ministerial association. He was popular in fraternal circles and was much in demand for special addresses all over the city. This wide acquaintance put heavy demands upon him for extensive pastoral services. His last public service was to deliver the address of welcome to the incoming dean of the Disciples Divinity House at the banquet held on May 16. Mr. Hunter was found dead in his bed on the morning of May 19. His funeral was held at Jackson Boulevard church on May 22 and on the following day interment was made. Mr. Hunter's spirit was genial and cooperative. His sympathies and outlook were thoroughly modern and his companionable nature endeared him to men of every kind of theological persuasion.

Christian, less canonically orthodox." Even the communists soon came to the place where they preferred to be married in the church. Men on approaching death asked for the ministrations of the priest. It was hardly to be expected that the most religious nation of Europe would become an infidel nation in a day. This miracle has not happened, and probably will not happen.

Presbyterians Face Many Overtures at General Assembly

The various presbyteries of America have sent in their demands to the General Assembly of the Presbyterian church now in session at Winona Lake, Indiana. Nine large presbyteries unite in asking for a change in the constitution of the General Assembly. At the present time this body is almost entirely different in personnel each year. The overture asks for a two year term for each commissioner, arranged in such way that at each General Assembly half the commissioners will be experienced men. The reorganization of the boards and agencies is one of the big issues at this session. The fate of the New Era Movement will be determined within the next few days.

Salvation Army Head to Study Unemployment

Commander Evangeline Booth who directs the operations of the Salvation Army in the United States is starting a country-wide tour of the nation to study the problem of unemployment. She spoke in First Baptist church in Boston on May 14. She reports that in spite of the wide-

spread unemployment there is but little distress. This is due to prohibition and the savings accounts of the nation. The high wages that were paid during the war have in many cases resulted in some savings for the rainy day.

Disciples of Chicago Welcome Dean Garrison

The largest social gathering of Chicago Disciples in recent years was the banquet of the Disciples Club of Chicago held at the City Club on the evening of May 16. The large dining room was filled to overflowing to welcome to the city Dr. W. E. Garrison as Dean of the Disciples Divinity House of the University of Chicago. A number of speakers from outside the city contributed to the program. Dr. Peter Ainslie, of Baltimore, president of the Association for the Promotion of Christian Unity, brought greetings. He spoke on the growing sense of Christian unity in the Christian world and referred to Chicago as "the capital city of our Disciples fellowship." Rev. W. F. Rothenburger, pastor of First Christian Church, Springfield, Ill., was introduced as "head of the cathedral church of Illinois Disciplesdom." He brought a number of practical suggestions for the financing of church work in great cities. Dr. Charles T. Paul, president of the College of Missions of Indianapolis, made a very telling speech on the growth of missionary conscience and administration among the Disciples of Christ, presenting statistics and interpretations showing great progress in recent years. Dr. H. O. Pritchard, secretary of

the Disciples Board of Education, spoke on the graduate training of ministers. In interpreting the strategic position of Chicago in national and world life, as well as in relation to the Disciples communion, Dr. Pritchard expressed grave doubt as to the wisdom of the recent locating of denominational headquarters at St. Louis. Rev. Austin Hunter, pastor of Jackson Boulevard Church of Chicago, expressed for Chicago Disciples a hearty welcome to the new dean. Dr. Garrison in responding went into the philology of the word "dean" and found it was simply a shortening of the term "deacon," a servant. He proposed to become in a true sense the servant of the churches in their educational interests in Chicago.

Much Effort Needed Yet in Underwritings Campaign

It has been reported frequently of late that the Underwritings Campaign among the Disciples of Christ has practically closed with success. We are assured, however, from the office of Dr. Cory, who has led in this great enterprise, that the work is by no means concluded, and that strenuous efforts will be required to avert difficulties in closing up the agreements with the banks. According to Dr. Cory's report, up to April first about \$72,000 had been secured to apply on the total obligation of \$600,000. Since that time cash and pledges have come in to the extent of \$133,809. In addition, assurances have been received that the sum of \$131,545 will be added to this, making in all \$337,304. Of this sum it is thought

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safe to depend upon \$320,000. This leaves \$280,000 still to be provided, and makes urgent Dr. Cory's entreaty that no effort be spared to complete the total task of meeting the suggested assignment in every church. The report that the sum needed is in hand or in sight is likely to slacken effort, and make more difficult the work of the campaign.

Western Unitarian Association Meets in Chicago

Unitarianism has an eastern and a western organization, since it is not numerically strong enough to have state organizations in very many states. The Western Unitarian Association met in Lincoln Center, Chicago, May 17. Among the outside visitors was Dr. Samuel Eliot, president of the American Unitarian Association. The local welcome was given by Rev. John Evans, pastor of Lin-

coln Center. Western Unitarians have been more radical in spirit than the eastern kind, many of them being in doubt whether they should acknowledge themselves as Christians instead of as apostles of free religion. There is a growing tendency, however, to hold that a Unitarian church is a Christian church.

No Profiteering in Bibles

While war profits are still being made in many lines, there has been no profiteering in Bibles. The making of the books costs two and a half times what it did before the war, but the prices have not been advanced by the American Bible Society for it was desirable to keep the books within the reach of the poorest person. As a result large losses have been sustained by the society which are being made up by public subscription.

come in time to Europe unless we in the United States make it possible, not a palliative through alms, but through real international friendship. Organized religion can help by giving leadership and voice to the understanding of our countrymen. Without leadership the ideals of one hundred million people in the richest country of the world must be ineffective. It is the great opportunity—the great responsibility, for religion.

"The world has spent much of its substance in war. The time for payment has come. It was easy to spend in war, but the road uphill—the road back to the plateaus of the civilization, peace and universal daily bread of 1913, that had been reached by endless struggle and martyrdom—is unspeakably hard.

"A thrill runs through us even today as we remember the coming of the news of the armistice. The wild joy of the news that at last the terrible war was over! If we live to be a hundred we shall never forget the delirious scenes of the day the news arrived. Young and old, big and little, reverent and irreverent, restrained and unrestrained, were caught in the mad whirl of happiness at the thought that at last the horrors of war were over and peace and restoration would quickly come. And it was time. There are limits to human endurance, and those limits had almost been reached. Now the danger was over; so we hailed the news with singing and dancing, with spontaneous processions, thanksgivings and prayers. And we girt ourselves with patience, expecting that 1919 would in-

Christian Forces Demand Disarmament

"WAR is the business of some men who live on carnage and grow fat on blood, and disarmament will put them out of business," declared William Jennings Bryan at the Congress on Reduction of Armaments held in Chicago May 17-19. This meeting was also the sixth annual meeting of the World Alliance for International Friendship through the Churches. Five hundred people from eighteen states spent three days together planning for world peace as some men plan for war. The meetings were held in New England Congregational church, except on the last evening when a mass meeting was held in one of the largest of the city auditoriums, the Medinah Temple. The Chicago Church Federation was host to the gathering. Mr. Bryan has for years been an outstanding advocate of world peace. His lecture, "The Prince of Peace," has been given before thousands. As secretary of state he negotiated arbitration treaties with a great many nations, and these treaties still stand as a guarantee that no sudden action shall be taken to plunge the United States into war with the nations. Among the nations with whom we have arbitration treaties is Japan. Mr. Bryan further said at the meeting at Medinah Temple: "The United States is the only nation, it seems, that cannot get out of the war after the war's over. Although we can go into war by a majority vote of the house and the senate, it takes a two-thirds majority vote of the senate to get us out after the war's over.

"No one in the United States read the newspapers more carefully than I did during the peace conference and I was sorely disappointed when I saw that the treaty was going to be written in the spirit of Nietzsche and Darwin rather than in the spirit of Christ. The statesmen of the world seemed to follow the devil's advice and we had to pay the devil's price in the great war.

"I was willing to accept the treaty with the league, with or without reservations, in order that the United States might 'get in' and change things afterwards, for I believed that our counsel, which

is sorely needed by the world today, is worth more to the world than an army.

"There are three classes of people today with regard to the question of disarmament; first, the few who would wait and see what other nations will do with regard to the reduction of armaments; secondly, that very large group who would be willing to take a stand for disarmament provided the other nations would join in with us; and thirdly, that vast group who have faith and belief enough to come out boldly for leadership and would be willing to say to the world, 'We will lead the way alone in disarmament,' and let the world follow our lead."

The Wednesday evening meeting was addressed by Mr. Edward A. Filene of Boston, a director of the International Chamber of Commerce. He brought the testimony of the business man to the discussion. Mr. Filene will go to London next month to sit with the delegates of other nations in the study of the international questions arising in the field of economics. Mr. Filene said: "Besides the business and material reasons, it seems to me there are real ethical and spiritual reasons why we have got to go into Europe and help. We pray, 'Give us this day our daily bread.' Would any of us confine this prayer to bread for Americans alone? And daily bread cannot

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deed be a difficult year—a year of healing of war wounds, a year of gradual recuperation—but that 1920 would see a mighty progress toward restoration of normal conditions. Our disappointment has been tragic."

Rev. Edward Cummings, minister of South Congregational church of Boston, and secretary of the World Peace Foundation, spoke eloquently of the horrors of the next war, provided the nations are so foolish as to let it come. Late discoveries in the field of science will make the battlefield indescribably hideous, and there will be no non-combatants. He said:

"The Chemical Warfare Service of the United States government has discovered a liquid approximately three drops of which, when applied to any part of the skin, will cause a man's death. One plane carrying two tons of the liquid could deposit material enough to kill every man in that area by action of his skin. If men were not protected by gas masks, which would be the case if the attack were made on a city, the fatal area would be several times as great. The only limit to the quantity of the liquid which could be made is the amount of available electric power, as nearly every nation has practically an unlimited supply of the necessary raw materials. It would be entirely possible for this country to manufacture several thousand tons a day, provided the necessary plants had been built. During the Argonne offensive during the last war the entire first American army of a million and a quarter men occupied an area of 40 kilometers long by 20 kilo-

meters wide. If Germany had had 4,000 tons of this material and three hundred planes equipped for its distribution, the entire first army would have been annihilated in two to twelve hours. During the past war, gas produced over 30 per cent of our casualties. In the future, the percentage will be far higher. New methods of defense will be devised to meet this particular new development."

The program presented the cause of disarmament from three distinct angles, that of business, labor and religion. It was shown distinctly by the great representatives of these interests that it was for the interest of all that America should at this time lead the world in a great movement for general disarmament. Among the other eminent persons who spoke on the program were Rev. Charles S. Macfarland, Rev. Samuel A. Eliot, Rev. Arthur J. Brown, Mr. Fred B. Smith, Rev. Charles F. Aked, Mr. Amos P. Wilder, Mr. George Gleason, Mr. Earl S. Parker, Miss Jane Addams, Dr. Sidney L. Gulick, Mr. John Spargo, Rev. William Pierson Merrill, Mr. Edward D. Trowbridge, Mr. Francis H. Taylor, Mr. Joseph P. Chamberlain, Dr. George B. Winton, Rev. Ivan Lee Holt, Rev. Nehemiah Boynton, and Mr. Matthew Woll.

The number of societies devoted to the cause of world peace is already a large one and all of these were invited to participate in the congress. This hospitality to other organizations brought to the Chicago meeting the widest diversity of constituency. A great practical issue of

the congress was a call on the churches to observe June 5 as peace Sunday. If the churches respond this will be the first time in human history that Christendom has united on a single day in preaching the gospel of world peace.

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As we went into the banquet room the toastmaster was introducing a long line of the guests to Mr. Roth. I got in line, and when it came my turn Mr. Roth asked, "What are your initials, Mr. Jones, and your business connection and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number, for good measure.

I won't tell you all the other amazing things the man did, except to tell how he called back, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again—which you may be sure I did the first chance I got—he rather bowled me over by saying, in his quiet, modest way:

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do. Any one with an average mind can learn quickly to do exactly the same things which seem so miraculous when I do them."

"My own memory," continued Mr. Roth, "was originally very faulty. Yes, it was—a really poor memory. On meeting a man I would lose his name in thirty seconds, while now there are thousands of men and women in the United States, many of whom I have met but once, whose names I can call on meeting them."

"That is all right for you, Mr. Roth," I interrupted, "you have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening.

This is not a guess, because I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it—not hard work as you might fear—but just like playing a fascinating game. I will prove it to you."



"Of Course I Place You! Mr. Addison Sims of Seattle."

He didn't have to prove it. His course did; I got it the very next day from his publishers, the Independent Corporation.

When I tackled the first lesson, I suppose I was the most surprised man in forty-eight states to find that I had learned—in about one hour—how to remember a list of one hundred words so that I could call them off forward and back without a single mistake.

The first lesson stuck. And so did the other six.

Read this letter from Terrence J. McManus, of the firm of Olcott, Bonynge, McManus & Ernst, Attorneys and Counsellors at Law, 170 Broadway, and one of the most famous trial lawyers in New York:

"May I take occasion to state that I regard your service in giving this system to the world as a public benefaction? The wonderful simplicity of the method and the ease with which its principles may be acquired especially

appeal to me. I may add that I have already had occasion to test the attractiveness of the first two lessons in the preparation for trial of an important action in which I am about to engage."

Mr. McManus didn't put it a bit too strong. The Roth Course is priceless! I can absolutely count on my memory now. I can call the name of most any man I have met before—and I am getting better all the time. I can remember any figures I wish to remember. Telephone numbers come to my mind instantly, once I have filed them by Mr. Roth's easy method. Street addresses are just as easy.

The old fear of forgetting (you know what that is) has vanished. I used to be "scared stiff" on my feet—because I wasn't sure. I couldn't remember what I wanted to say.

Now I am sure of myself, and confident, and "easy as an old shoe" when I get on my feet at the club, or at a banquet, or in a business meeting, or in any social gathering.

Perhaps the most enjoyable part of it all is that I have become a good conversationalist—and I used to be as silent as a sphinx when I got into a crowd of people who knew things.

Now I can call up nearly any fact I want when I need it most. I used to think a "hair trigger" memory belonged only to the prodigy and genius. Now I see that every man of us has that kind of a memory, if he only knows how to make it work right.

I tell you it is a wonderful thing, after groping around in the dark for so many years, to be able to switch the big searchlight on your mind and see most everything you want to remember.

The Roth Course will do wonders in your office.

Since we took it up you never hear anyone in our office say, "I guess" or "I think it was about so much" or "I forget that right now" or "I can't remember" or "I must look up his name." Now they are right there with the answer.

Have you heard of "Multigraph" Smith? Real name H. Q. Smith, of John E. Price & Co., Seattle, Wash. Here is just a bit from a letter of his that I saw last week:

"Here is the whole thing in a nutshell: Mr. Roth has a most remarkable Memory Course. It is simple and easy. Yet with one hour a day of practice, any one—I don't care who he is—can improve his memory." My advice to you is, don't wait another minute. Send to Independent Corporation for Mr. Roth's amazing course and see what a wonderful memory you have got. Your dividends in increased power will be enormous.

VICTOR JONES.

SEND NO MONEY

So confident is the Independent Corporation, the publishers of the Roth Memory Course, that you will find the course indispensable that they are willing to send it on free examination.

Don't send any money. Merely mail the coupon or write a letter and the complete course will be sent, all charges prepaid, at once, so that you may take advantage of the special price and save \$2. If you are not entirely satisfied, send it back any time within five days after you receive it and you will owe nothing.

On the other hand, if you are as pleased as are the thousands of other men and women who have used the course, send only \$3 in full payment. You take no risk and you have everything to gain, so mail this coupon now before this remarkable offer is withdrawn.

INDEPENDENT CORPORATION
Dept. R, 319 Sixth Avenue, New York
FREE EXAMINATION COUPON

Independent Corporation,
Dept. R, 319 Sixth Ave., New York.

Gentlemen:—Please mail me The Roth Memory Course for five days' free trial. If I decide to keep it, I will remit \$3, the Special Nation Wide Drive Price. Otherwise I will return it to you. It is understood that the coupon puts me under no obligations whatsoever.

Name

Address

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Four Great Books for Thinking People

Dr. Joseph Fort Newton, of the Church of the Divine Paternity, New York City, on being asked what are the outstanding books of the day for alert churchmen and churchwomen, submits four titles. He considers these *essential* books:

Jesus in the Experience of Men:

By T. R. Glover

Like Dr. Glover's earlier volume, "The Jesus of History," this one demonstrates afresh that "Jesus of Nazareth does stand in the center of human history, that he has brought God and Man into a new relation, that he is the present concern of every one of us and that there is more in him than we have yet accounted for." The author describes his purpose as primarily historical—watching "the Christian apostle and the Christian community brought face to face with new issues, intellectual, spiritual and social, and doing their best to adjust old and new." Professor Glover is Fellow in St. John's College, Cambridge, and University lecturer in ancient history.

Price \$1.90, plus 12 cents postage.

Outspoken Essays:

By Dean W. R. Inge

Dean Inge, of St. Paul's Cathedral, London, is one of the great scholars of the Church of England, a Christian philosopher, a keen student of modern life and its tendencies against the background of history. His writings have given religious faith in England a new intellectual appeal. He has won attention no less by the fearless honesty of his inquiry than by his profound comment upon the problems which today engage the minds of men. While he excludes from his consideration no source of knowledge, his approach to the study of these matters is that of the man who believes in God, who believes in the teaching of Jesus, who, because of this faith, accepts the priestly vocation and devotes himself to the service of his fellows through the avenues which the church affords. This book is one of the most popular of the books of "the gloomy dean," as he is sometimes unjustly called. Dr. Newton believes that this book is one of the few current books that will be read fifty years from now.

Price \$2.25, plus 12 cents postage.

What Christianity Means to Me:

By Lyman Abbott

As indicated by its sub-title, this book is "a spiritual autobiography." Dr. Abbott states his purpose in the book as follows: "I began the systematic study of the New Testament when I entered the ministry in 1860. Since that time I have been a student of one book, a follower of one Master. This volume is an endeavor to state simply and clearly the results of these sixty years of Bible study, this more than sixty years of Christian experience. The grounds of my confidence in the truth of the statements made in this volume are the teaching of Jesus Christ and His apostles as reported in the New Testament, interpreted and confirmed by a study of life and by my own spiritual consciousness of Christ's gracious presence and life-giving love."

Price \$1.75, plus 12 cents postage.

The Proposal of Jesus:

By John H. Hutton

The thesis of this book is that Jesus—disregarding, it is true, the petty disputes and the sects and parties of his day—had as the chief message of his ministry a definite solution for the larger situation of his time, both political and religious, intended to avert the tragic and inevitable national disaster which he saw impending. The author holds that Jesus came into the world for the very purpose of submitting to mankind a program for both personal and social life, in the name of God. He was put to death because he adhered to his program as the only public policy which could save the Jewish nation. Also, that his program "still stands, and still represents his mind and what he accepted as the mind of God and the final ruling upon the conduct of human affairs." Dr. Newton says of the book: "The author makes the whole ministry and message of Jesus not only luminous but awe-inspiring."

Price \$2.00, plus 12 cents postage.

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